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THE  
SCIENCE  
OF

Good Husbandry:

OR, THE

*Oeconomics* of XENOPHON.

SHEWING

The Method of Ruling and Ordering a  
Family, and of Managing a Farm to  
the best Advantage.

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Translated from the *Greek* by

R. BRADLEY, F.R.S. and Professor of  
*Botany* in the University of Cambridge.

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L O N D O N:

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TO  
JAMES CREED, *Esq;*

S I R,



HE following Treatise of *Xenophon* has been so great a Favourite among the Learned, that I am persuaded the Translation of it will prove agreeable to the Publick.

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The

## DEDICATION.

The Name of the Author was even sufficient in his own Time to recommend his Works, but particularly his *Oeconomics* have contributed to his Fame, as they promote good Order and Harmony in every Action in Life.

'Tis on this Account, good Sir, that I present you with the following Papers, knowing no Person so proper to patronize them, as a Gentleman, whose Character distinguishes him to  
be

## DEDICATION.

be a Lover of Wisdom,  
good Order, and the Wel-  
fare of his Country.

I am, *SIR,*

*Your most Obedient*

*Humble Servant,*

R. BRADLEY.

DEDICATION

to the cause of  
good Order, and the  
love of the Country

1815

John West O'Brien

R. Bradburn



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THE  
P R E F A C E.

**A**ltho' the Science of Husbandry is one of the surest and most pleasant Ways of getting Riches of any other, yet unless a Practiser in Husbandry is Master of Oeconomy, all his Skill, in the Culture and Improvement of Ground, will be of little Advantage to him. By Oeconomy we mean the just and regular Distribution of a Man's Goods, or the wise Management of his Possessions, or of his Houshold. This necessary part of Husbandry, which we may call the Fruit of it, seems to be the least understood or regarded, and for Want of this being more generally the Subject of our Study, it is, that so Many fail in the World; for it is not enough,

## P R E F A C E.

enough, says Xenophon, to know how to get Money, but how to apply it to the best Advantage. This famous Greek Philosopher has given us a celebrated Treatise of Oeconomy, which, in the Opinion of the Learned, is one of the most useful Tracts that ever appear'd, as well for promoting the Science of Husbandry, as for establishing Rule and good Order in every Degree of Life. This, however, has hitherto been confined to its original Language, either because those who understood it were resolved to keep it to themselves, or else, perhaps, they thought it might impose more Reason and Virtue than the People of our Times would be willing to receive; I mean the greatest Part of them, for it is very evident we are not without good Oeconomists, tho' they are few, in Comparison of the Multitude who live without Rule. Good Order, however, is what every one talks of, and seems to admire, therefore I am persuaded it  
will

## P R E F A C E.

will not be disagreeable to those of my own Country to read Xenophon's Oeconomics in a familiar and intelligible Dress, as I have endeavour'd to render them. As a Novelty, I doubt not but this learned Tract will be receiv'd favourably enough; and as it is a profitable Piece of Learning, perhaps some may have Courage enough to practise it; but especially when it teaches a Man how to live easily, pleasantly, and will gain him Honour and Reputation, I suppose it will not want Votaries. I shall say nothing in its Commendation, but that it was composed and written by Xenophon, whose Character carried Reason and Judgment with it; as for my own Part, if I may give any farther Reasons why I now publish it, 'tis because I judge that it will especially be beneficial to every Farmer; and make the Business of Husbandry more profitable than it is; or, I may say, that every Science may improve by it; for without

## P R E F A C E.

out Reason and Order, as Xenophon sufficiently shews us, no Science in the World can ever be carry'd on with Success. His Writings on this Occasion every one will feel the Truth of, who reads them; and the false Pretenders to Oeconomy may, perhaps, blush at some Places in his Works, while Men of another Sort will wish to gain the Honour of the Virtue, or the Reward of the Industry, which he recommends; I shall therefore proceed no farther, but direct my Reader to Xenophon himself, who will be best capable of giving him Satisfaction, as a great Philosopher, and a good Husbandman.



T H E





THE  
S C I E N C E  
O F  
Good Husbandry :  
O R, T H E  
*Oeconomics* of XENOPHON.

**T** Remember once to have heard  
the Learned *Socrates* reason-  
ing with *Critobulus*, concern-  
ing the Management of an  
House, in the following Manner.

SOCRATES. Tell me, *Critobulus*,  
whether the Ordering of an House is a  
Science, such as that of Physick, of the  
Brasiers, and of the Masons?

CRITOBULUS. My Opinion is, that  
the good Management of an House is  
as great a Science as either Masonry,  
B Phy-

Phyſick, or any other ; from whence we may infer there is a diſtinct Buſineſs or Duty belonging to an Oeconomist or Houſe-keeper, as well as to any Science whatever ; a Farmer or a Maſter of a Family ought to be a good Judge of every Particular which relates to the good Ordering of his Farm, or Houſe.

SOCR. But may we not find a truſty Steward well ſkilled in this Science, who may take the Management of the Houſhold upon him, and ſave the Maſter the Trouble ? for a Maſter Maſon employs a Deputy under him who will do his Work as well as himſelf, and for the ſame Reason we may expect that a Steward, well ſkill'd in the Management of an Houſe, may be as ſerviceable to his Maſter as the Maſon's Deputy.

CRITOB. I am of the ſame Opinion, good *Socrates*.

SOCR. Then the Man who is well ſkill'd in this Science, tho' he has no Property of his own, may gain a comfortable Living by directing another Man's Houſe. For the Man would be worthy of the Maſter's Favour, and a good Reward, if in the diſcharging of his Stewardſhip he could improve his Maſter's *Houſe*. But what do we mean by the Word *Houſe*, or the Oeconomy of  
of

of it? Is it only the good Distribution of the Things that are in the House? or is it the good Management and Improvement of every thing belonging to an House, and the Master of it?

CRITOB. It is my Opinion, that a Man's Estate, whether it lie in or about the House, or remote from it, yet every Branch of that Estate may be said to belong to the House; nay every thing that a Man has, except his Enemies, which some Men have in great Numbers, but these are not to be reckon'd among his Goods or Substance. It would be ridiculous if we were to say that the Man who had been the Occasion of making us more Enemies than we had before, should be rewarded with Favour or Money; but a Man's Enemies, or any thing which he possesses to his Hurt or Prejudice, must not, I suppose, be reckon'd among his Goods; therefore I conclude, that those things only which contribute to the Welfare of a Man may be reckon'd among his Riches, or be properly call'd his Goods.

SOCR. I am of the same Mind, that whatever is injurious to a Man must not be esteem'd a Part of his Goods; for if a Man buy a Horse, and, for Want of Skill to manage him, he falls from him

and hurts himself, can that Horse be reckon'd amongst his Goods? No, certainly; because those things should only be call'd Goods that are beneficial to the Master. Neither can those Lands be called Goods, which by a Man's unskilful Management put him to more Expence than he receives Profit by them; nor may those Lands be called Goods, which do not bring a good Farmer such a Profit as may give him a good Living; so likewise if a Man has a Flock of Sheep, and they come to Damage by his unskilful Management, he cannot reckon them among his Goods.

CRITOB. So those may only be called Goods which are profitable, and those which are hurtful be deem'd the contrary.

SOCR. You distinguish right, that nothing ought to be esteem'd Goods to any Man which he does not receive Advantage by; and that those things which bring him Disprofit must be esteem'd the contrary: A Flute, when it is in the Hands of a Person who can play well upon it, is an Advantage, and may be reckon'd among his Goods; but the same Instrument, in the Possession of one who does not know the Use of it, is no better to him than a Stone, unless he sells it, and then the Price of it may be accounted among  
his



his Goods; but if he keeps it, when he has no Knowledge of its Use, it cannot be rank'd among them.

CRITOB. I agree with you in this Point, that those things only which are profitable may be call'd Goods: The Flute, while we keep it unemploy'd, is no part of our Goods, for we have no Advantage from it; but if we sell it, it is then profitable to us.

SOCR. You say right, if a Man has Wit enough to sell it well: But when it is sold, and the Man has not Wisdom enough to use the Value of it to his Advantage, yet whatever Price he gets for it cannot be esteem'd to be good.

CRITOB. By this you seem to intimate that Money it self is not good, if it is in the Hands of one who does not know how to use it.

SOCR. Yes, certainly; for we have already agreed that nothing may be esteem'd good but what we can get Profit by. If a Man bestow the Money he gets upon Harlots, and by continual conversing with them, he impairs his Health, and abandons the Care of his Estate, then his Money is no Profit to him, but on the contrary is an errant Poison, which will shortly bring him to Destruction; therefore, Friend Critobu-

*Ius*, Money is good only to those who know how to use it; but to those who know not rightly the Value of it, it were better for them to cast it away, to avoid the Damage it would do them.

CRITOB. But what say you of Friends? if a Man knows how to use them, and make them profitable to him, what shall we esteem them to be?

SOCR. These may truly be call'd Goods; they ought to be preferr'd before our Houses, our Land, our Cattle, or our Flocks; the Profit which may arise by them may be superior to all others.

CRITOB. Then by the same Rule our Enemies may be esteem'd Goods, if we know how to profit our selves by them.

SOCR. Undoubtedly, they are so; therefore it behoves a Master of a House to use his Enemies with that Discretion that he may make them advantageous to him by any means: For how many Instances have we, good *Critobulus*, of ordinary Men, as well as of Noblemen and Kings, who have encreased and amplify'd their Fortunes by Law, and Warring with their Enemies.

CRITOB. You reason well, good *Socrates*, of these Matters. But what think you

you of those who have good Learning, and many other good Properties, whereby they have every Opportunity of improving their Estates, and yet never put their Minds to it? We have many Instances of Men with these Qualifications, who never regard the Advancement of their Fortunes; shall we then reckon their Learning, or their other Properties, among their Goods, seeing they make no Advantage of them, or ought we to esteem them the contrary?

SOCR. I imagine, you mean Bond-men, or such other vile Persons.

CRITOB. No, good *Socrates*, but the Persons I speak of, are young Gentlemen, who are expert in Affairs of War, as well as Peace; and yet they abandon their Knowledge for Trifles; and such as them I esteem in a worse Condition than Bond-men; for I suppose they do not employ themselves in the Sciences they have been bred to, because they have not Masters to direct them or set them to work.

SOCR. How can that be, Friend *Critobulus*, that they are without Directors? they have many Masters, which, when they would study their Felicity and their Advantage, lead them away from their virtuous Inclinations.

CRITOB. These Masters then are invisible!

SOCR. Not so invisible, good *Critobulus*, but that we may easily discover them to be the most mischievous of any that reign upon Earth. What think you of *Sloth, Idleness, Negligence, Want of publick Spirit*? where these goveru, what can we expect but Mischief? But besides these, there are others which govern under the Name of Pleasures; as *Gaming, Lewd Company, Rioting*, and such others, which in process of Time teach their Adherents that Pleasures are not without their Inconveniences; these Rulers keep them so much in Servitude, that they do not allow them the least Liberty to do any thing for their Advantage.

CRITOB. But there are others, Friend *Socrates*, who have none of these Directors to prevent their Welfare, but apply themselves assiduously to Business, and give their Minds entirely to the Advancement of their Fortunes, and yet waste their Estates, ruin their Families, and destroy themselves, without hope of Redemption.

SOCR. These also are Bond-men, and are rather worse Slaves than the others, for these have the most severe Masters  
of



of the two; some are under the Tyranny of Drunkenness, others Slaves to Gluttony, and some to Vanity and Vain-glory; all which keep their Subjects in that Severity of Servitude, that as long as they find them young, lusty, and able to work, they make them bring all that they can get by any means to bestow upon these Lusts and Pleasures; but as soon as they perceive them to grow so old, that they can labour no longer for them, they are then turn'd off to lead the Remainder of their Days in Want and Misery, while their *Quondam* Masters are contriving to ensnare others in their room. Wherefore, good *Critobulus*, we ought by all means to resist such Invaders of our Liberties, even with as much Force and Resolution as we would oppose an Enemy who with Sword in Hand attempts to bring us into Slavery. There are some Enemies who have Wisdom and Goodness enough, when they have brought Men into their Subjection, to learn them Government and Moderation, which before were Proud and Arrogant. But as for the Tyrants I have mention'd before, they never cease harassing and tormenting both the Bodies and Estates of those which fall into their Hands, 'till they have utterly destroy'd them.

CRI-

CRITOB. You have sufficiently spoken to this Point ; and, now I examine my self, I verily believe I have Conduct and Courage enough to resist such deceitful Invaders; and I now desire your Advice concerning the Management of my House, that both my self and Fortune may be improv'd; for I am persuaded I shall not be overcome by those Enemies to Reason which you have so largely exposed. And therefore, good *Socrates*, give me your deliberate Opinion how I shall act for the Good of my self and Estate; altho' perhaps you may think that we are already rich enough.

SOCR. For my own part, if I am one of those you speak of, I want nothing, I have Riches enough; but for your self, *Critobulus*, I esteem you a very poor Man, and by the Faith I owe to the Gods, I often pity you.

CRITOB. Your Discourse makes me laugh ! If you are so very rich as you esteem your self, pray inform me what may be the Value of all your Estate if it were sold, and what do you imagine is the Worth of all my Possessions?

SOCR. Perhaps, if I sell all my Possessions at a good Market, I may gain five or six Pounds for them; but I know  
very

very well, that were your whole Estate to be sold, the Price would be more than a thousand times as much; and yet tho' you know this, you are still desirous to encrease your Estate, and upbraid me with my Poverty. What I possess is enough to supply me with Necessaries; but to support your Grandeur, and draw the Respect due to your Quality and the Post you possess, I am of Opinion, that were you Master of four times as much as you have already, you would still be in Want.

CRITOB. I do not conceive how that can be.

SOCR. In the first place, your Rank requires you to feast and make Entertainments for the People, to gain their Good-will, and command their Respect. In the next place, you must live Hospitably, and receive and entertain all Strangers, and gain their Esteem. And in the third place, you must continually be doing good Offices to your Fellow-Citizens, that upon an Emergency you may find Friends. Besides I already observe, that the City of *Athens* begins to put you upon expensive Works, viz. To furnish them with Horses, to raise publick Buildings, to muster Men, to erect Theatres, and to treat the Citizens with

with Plays. But if this Nation should be once involv'd in War, I am sure, their Demand upon you in Taxes, and other Duties, will be as much as your Purse will be able to bear. And when that happens, if you are discover'd to conceal any of your Riches, or do not answer their Demands to your full Power, you must undergo the same Punishment as if you had robbed the common Treasury. And besides, I find you possess'd with the Opinion that you have Riches enough, and therefore give your self up to vain and trifling Pleasures, which is the Effect of your Riches. It is for these Reasons, good *Critobulus*, that I grieve for you, lest you fall under Misfortunes that may end in the greatest Poverty without Remedy; and for my self, if I should be necessitous, you know very well that many would relieve me, and if I receiv'd but a little of every one, I should have more Money than would satisfy my Wants; but as for your Friends, tho' they have more Riches in their Stations, than you possess in yours, they have yet Expectations of Preferment from you.

CRITOB. I confess I find nothing amiss in your Discourse. I so much approve



prove of it, that my greatest Desire is, that you will instruct me with such good Precepts as may preserve me from the Misery you speak of, and that I may never be an Object of your Compassion, unless it be in a good Cause.

SOCR. I suppose then, Friend *Critobulus*, you are not now in the same laughing Mind you was in, when I told you I had Riches enough; Do you now believe, I know wherein consists the Value of Riches? You ridiculed me when you made me confess that I had not by a thousandth Part so much as you have, and now you desire my most friendly Instructions to keep you from extreme Poverty.

CRITOB. I perceive, good *Socrates*, that you have sufficient Wisdom to instruct a Man how to gain true Riches, even in the greatest Plenty; and I am perswaded, that the Man who knows how to make the most of a little, is no less capable of managing the greatest Fortune.

SOCR. You may remember, that towards the Beginning of our Discourse, I told you that Horses ought not to be reckon'd among the Goods of those who know not how to use them, nor Land, nor Sheep, nor Money, or any  
other

other Thing whatever; and yet every one of these are profitable, when they are used discreetly. As for my own Part, I have never had any of these, and how then should I be able to inform you of the Use of them? But tho' a Man has neither Money or Goods, yet I am perswaded there is such a Science as the Good Ordering of an House. Why then, good *Critobulus*, should you not be Master of this Science? For the Reason why every Man cannot play well upon the Flute, is either because he has not a Flute of his own, or cannot borrow a Flute of another to practise upon. The same Impediment have I in the Science of ordering an House; for I was never yet Master of the Implements belonging to House-keeping, neither Goods or Money; nor was there ever any who intrusted me with the Management of their House, or Estate, altho' you now desire my Directions. But you are sensible, that Learners of Musick in the Beginning spoil their Instruments; so that were I now to begin my Practice upon your Estate, I should destroy it.

CRITOB. Thus you endeavour to evade the Business I desire you to undertake, and would shun taking Share with me in the Management of my Affairs.

SOCR.

SOCR. - That is not the Case. I am willing to serve you in any thing, within the Bounds of my Capacity. But suppose you was in Want of Fire, and came to me for it, and I had none, but directed you to a Place where you might have it; would not that be of the same Account? Or if you want Water, and I have it not, but direct you where to have it, will not that be as agreeable to you? And if you would be instructed in Musick, and I directed you to a better Judge in Musick than myself, would not that answer your Design? Therefore, since I have no Knowledge of myself in the Affair you speak of, the best Pleasure I can do you, is to recommend you to such Persons who are most expert in the Business you require; and that I judge I am able to do; for I have made it my Business to search out the most ingenious of all Sorts in every Quarter of the City, having observ'd that among the Practisers of the same Service, and the same Trade, some of the Practitioners were hardly capable of subsisting, or getting their Bread, while others got Estates. This, I confess, made me admire, 'till at length I discover'd that some Men ran headlong upon their Business

finess without any Consideration, and are so rash in their Undertakings, that they always come off Losers; while on the other hand, I observ'd that all those who went about their Work deliberately, and advised well upon their Business before they set about it, these Men accomplish'd their Affairs with more Facility, more Dispatch, and to more Advantage. Which Observation may serve, as a Lesson, to instruct you how your Fortune may be advanced upon a sure Foundation.

CRITOB. Then I am resolved not to part from you 'till you have acquainted me with those Wise Men you speak of, who are capable of informing me of the Matters I want.

SOCR. Will it be amiss if I shew you some Men who have been at vast Expences in Building, and set about their Work with so little Judgment or Consideration, that after an immense Treasure has been spent by them, they have only raised an unprofitable Pile to their Discredit? And, on the contrary, there are other Men, who with much less Charge have erected useful and profitable Buildings. Will not this be one Step towards the good ordering of an House?

CRITOB.



CRITOB. You are surely right.

SOCR. Will it then be improper, if I shew you, in the next Place, that some Men have Plenty of rich and useful Furniture for their Houses, and for all Uses; and when any Part of it should be used, it is out of the Way, and to seek, and it is not known whether it be lost, or laid in Safety? This, where-ever it happens, discomposes the Master of the House, and occasions him to be angry with his Servants. But there are Others, who have no more Goods or Furniture, or, perhaps, have not half so much, and yet have every thing ready at hand to answer their Occasions.

CRITOB. The Reason is plain, good *Socrates*; the first have no Order in the Distribution of their Goods, but let them lie in Confusion; the others have a Regard that every thing should be laid up in its proper Place.

SOCR. You are in the right, good *Critobulus*; but it is not only necessary that every thing should be set in its Place, but also, that there should be a proper and convenient Place to set it in.

CRITOB. This also is necessary towards the good ordering of an House.

SOCR. Suppose I likewise shew you, that in some Places the Slaves and Ser-

vants are chain'd and strictly watch'd, and yet often run away from their Masters ; while, in other Places, where they are in Freedom, and have their Liberty, they work heartily for their Masters, and are perpetually striving who shall act most for their Advantage. Is not this a Point worthy the Regard of an House-keeper ?

CRITOB. Certainly, it is very worthy the Regard of a Master.

SOCR. Nor will it be of less use, if I shew you that some Husbandmen continually complain of Want, and are in a starving Condition; while others, who practise the same Science of Husbandry, have every thing necessary about them, and live upon the Fat of the Land.

CRITOB. This will surely be of good use. But perhaps the first you speak of bestow their Money and Goods improperly; or dispose of what they get to the Disadvantage of themselves and their Families.

SOCR. There are surely some such Husbandmen, but I only speak of those who call themselves Husbandmen, and yet can hardly find themselves with a Sufficiency of Meat and Drink.

CRITOB. What should be the Cause of this?

SOCR.

SOCR. I will bring you among them, that you may learn by their Example.

CRITOB. That is my Desire, good *Socrates*.

SOCR. But first you must learn how to distinguish between the Good and the Bad, when you see them. I have known you rise early in the Morning, and travel long Journies to see a Comedy, and you have press'd my Company with you; but you never invited me to such a Sight as this we speak of.

CRITOB. Dear *Socrates* forbear your Banter, and proceed in your good Instructions.

SOCR. Suppose I shew you some Men, who by keeping great Stables of Horses are reduced to extreme Poverty, while others, by the same means, have got great Estates and live splendidly?

CRITOB. I have seen 'em and know them both; but I cannot discern what Advantage that will be to me.

SOCR. The Reason is, that you see them as you do Plays, not with a Design of becoming a Poet, but purely for Amusement and Recreation; and perhaps you do not amiss in that, if your Genius does not lead you to be a Poet; but as you are obliged to keep Horses, is it not necessary that you should understand  
C 2 what

what belongs to them, that by your Skill you may reap an Advantage by them?

CRITOB. You mean that I should breed Horses.

SOCR. By no means; for you may have a good Servant without the Trouble of bringing him up from a Child. There are Ages both of Horses and Men wherein they are immediately profitable, and will improve every Day upon your Hands. Moreover, I can shew you some Men, who have been so discreet in the Management of their Wives, that their Estates have been greatly advantaged by them; but there are Others, and not a few, who by means of their Wives have been utterly ruin'd.

CRITOB. But who is to be blam'd for this, the Husband or the Wife?

SOCR. If a Sheep is out of Order, we commonly blame the Shepherd; and if a Horse have not his Goings as he should, but is skittish and mischievous, we blame the Breaker; and as for a Wife, if her Husband instruct her well in his Affairs, and she neglect them, she is not wise; but if her Husband does not his Part, in giving her proper Instructions for her Government, and she behaves herself disorderly, and unbecoming her Sex,  
or



or herself as a Mistress of an House, is not then the Man to blame?

CRITOB. Yes, without doubt; and it is a Subject that I should be glad to discourse with you about: And, by the Friendship we owe one another, tell me sincerely and freely, Is there any One among all your Friends whom you entrust with so great a Share of your Household Affairs as your Wife?

SOCR. It is true, I do not; but tell me likewise, is there One you converse with seldomer upon that Subject than you do with your Wife?

CRITOB. You judge right, for if there are any, there are very few, who know less of my Affairs than my Wife.

SOCR. You marry'd her very young, before she had seen or heard much of the World, therefore it would be more to be admired if she acted as she ought to do, than if she did amiss.

CRITOB. Then, good *Socrates*, do you imagine that those, who bear the Character of good *House-wives*, have been taught to be so?

SOCR. I will not dispute that with you at present, but refer you to my Wife *Aspasia*, who will inform you better than I can myself. But to proceed; I esteem a Wife to be a good and ne-

cessary Companion for the Master of an House, and one who ought to bear the next Share of Government under the Master of the House; there is only a little more Power in the Husband than in the Wife; the Substance of the Estate is generally increased by the Industry and Labour of the Man; but the Wife for the most part has the Care upon her to distribute and order those things that are brought into the House; and if therefore the Husband and Wife agree in their Management, the Houses and Estates improve; but where there is not this Harmony, they must necessarily decay. I could likewise inform you in many other Sciences, if the Instruction were needful.

CRIIOT. There is no Occasion, good *Socrates*; for the richest Man has not Occasion to employ Men of all Faculties, nor is there any Man who has Occasion to practise them all. But such Sciences as are honourable and becoming my Province to understand, those I desire to learn, as well from the Persons you may judge most capable of teaching me, as from your self, whom principally I shall depend upon to give the finishing Stroke.

SOCR. You reason well, Friend *Criiot*; for there are many Crafts, which

are not necessary for you to know, those are called Handicrafts, and are the least regarded in our City and Commonwealth; for they destroy the Health of those who practise them, by keeping their Bodies in the Shade, and confining them to a sedentary Habit, or else by employing them all Day over the Fire, which is yet as unhealthful: and when once the Body is tender and feeble, the Stomach and Spirits must certainly be weak. And besides, Men of such Occupations can have no time to bend their Minds either to do their Friends any Good, or can have Leisure to assist the Commonwealth: Therefore such People cannot readily serve their Friends, if they should happen to be in Distress; nor are fit Persons to serve their Country in time of Adversity. For which Reason, in some Cities and Commonwealths, especially such as are deeply engaged in War, a Citizen is not suffer'd to practise any Handicraft.

CRITOB. What Faculties then, good *Socrates*, would you advise me to use?

SOCR. The King of *Persia*, I think, may set us a good Example; for we are told that the Sciences which are most esteem'd by him are War and Husbandry; these of all others he reckons the most

honourable as well as the most necessary, and accordingly gives them Encouragement.

CRITOB. And can you imagine, good *Socrates*, that the King of *Persia* has any regard for Husbandry?

SOCR. I shall endeavour to satisfy you whether he has or not. You will allow with all the World, that he delights in War, because of his Obligations on the Princes under him to furnish him with certain Numbers of Troops by way of Tribute; either to keep his Subjects in Awe and prevent Rebellion, or to guard his Country against foreign Enemies that may come to invade it: Besides these he keeps large Garrisons in several Castles, and appoints a Treasurer to pay their Wages duly that they may be kept in good Order. His Tributary Troops are all muster'd once in twelve Months, that they may be disciplin'd and ready for an Engagement, if any Commotion or Invasion should happen; but the garrison'd Forces and his own Guards he reviews himself, and entrusts the Inspection of his remoter Troops to such a Lieutenant as he can best confide in, upon whose Report he either rewards or punishes the Leaders of the several Legions, according as they have acted for his Honour in their several Stations.

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Those especially who have their Troops in the best Order and Discipline, he confers on them the greatest Honours, and rewards them with such Presents as may put them above the World ever after; and for those who have neglected their Duty, and abused the Soldiers under them, he dismisses them from their Governments, and loads them with Shame. It cannot be doubted but a Prince that acts with this Conduct must understand War, and is well skill'd in the Military Science.

On the other hand, he employs great part of his Time in riding about his neighbouring Part of the Country, and observing the State of Husbandry, whether the Lands are tilled as they ought to be; and for the remote Parts, he sends such Deputies to examine them as are esteem'd to be the properest Judges; and when he finds that his Governors and Deputies have kept their several Countries well inhabited, and the Ground well cultivated, with such Produce as it will best bear, he raises them in Honours, loads them with Presents, and enlarges their Governments; but if he finds the Country thin of People, or the Ground uncultivated, or that Ex-tortions or Cruelties have been committed

ted by his Governors, he inflicts severe Punishments on them, and discharges them from their Employments. From these Examples do you believe that the King of *Persia* has not as great Regard to the peopling his Country, and the Science of Husbandry, as he has to keeping an Army in such an Order as may defend it? But it is to be observed among his high Officers, that no one of them has the Charge of two Commissions at one Time; for some are appointed to be Overseers of his Lands and Husbandmen, and to receive his Tributes that arise by them, while others are employ'd to overlook the Soldiery and Garrisons; so that if the Governor of the Garrison neglects his Duty in keeping good Order or defending his Country, the Lieutenant over the Affairs of Husbandry accuses him, that his Land is not cultivated for want of a sufficient Defence against the encroaching Parties, which are common enough in those Parts. But if the Governor of the Garrison performs his Duty, and keeps the Country under his Jurisdiction in Peace; and the Director of the Affairs of Husbandry neglects his Business, so that the Country is in Want of People, and the Lands are not order'd as they ought to be, then he is  
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accused by the Governor of the Garrison; for if the Husbandry is neglected, the Soldiers must starve, and the King himself must lose his Tribute. But in some Part of *Persia* there is a great Prince call'd *Satrapa*, who takes upon him the Office both of Soldiery and Husbandry.

CRITOB. If the King acts as you inform me, he seems to take as much Delight in Husbandry as he does in War.

SOCR. I have not yet done concerning him; for in every Country where he resides, or passes a little Time, he takes care to have excellent Gardens, fill'd with every Kind of Flower or Plant that can by any means be collected, and in these Places are his chief Delight.

CRITOB. By your Discourse it appears also, that he has a great Delight in Gardening; for, as you intimate, his Gardens are furnish'd with every Tree and Plant that the Ground is capable of bringing forth.

SOCR. We are told likewise, that when the King distributes any Rewards, he first appoints the principal Officers of his Soldiery, who have the greatest Right to his Favour, to appear before him, and then bestows on them Presents according to their Deserts: For the tilling  
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of Ground would be of no Effect, unless there were Forces well managed to defend it. And after the Soldiers he next distributes his Honours and Preferments among those who have taken good Care that his Lands were well cultivated, and the People kept from Idleness ; observing at the same time that vigilant Soldiers could not subsist without the Care of the industrious Husbandmen. We are told likewise, that *Cyrus*, a King famed for his Wisdom and warlike Disposition, was of the same Mind, with regard to Husbandry ; and used to distribute Rewards to his most deserving Soldiers and Husbandmen, telling them at the same Time, that he himself had deserved the Presents he gave away, because he had taken Care of the Tillage of his Country, and had also taken Care to defend it.

CRITOB. If this is true of *Cyrus*, it is evident enough, that he had as much Love for Husbandry as he had for War.

SOCR. If *Cyrus* had lived, he would have proved a very wise Prince, for we have many extraordinary Proofs of his Wisdom and Conduct: One Passage in particular I may take Notice of, which is, when he met his Brother in Battel to decide the Dispute who should be  
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be King, from *Cyrus* no Man deserted, but many Thousands deserted from the King to *Cyrus*; which surely must be the Effect of his Virtue, for there is no greater Argument of a Prince's Goodness, than the Love of the People, and especially when they pay him a voluntary Obedience, and stand by him in Time of Distress. In this great Contest the Friends of *Cyrus* stood fighting about him while he was yet alive, and even after his Fall maintain'd their Post 'till they were all slain by his Side, except *Ariæus*, who was posted in the left Wing of the Army. When *Lysander* brought Presents to *Cyrus* from the Cities of *Greece*, that were his Confederates, he received him with the greatest Humanity, and among other Things shew'd him his Garden, which was call'd, *The Paradise of Sardis*; which when *Lysander* beheld he was struck with Admiration of the Beauty of the Trees, the Regularity of their Planting, the Evenness of their Rows, and their making regular Angles one to another, or in a Word, *the Beauty of the Quincunx Order in which they were planted*, and the delightful Odours which issued from them. *Lysander* could no longer refrain from extolling the Beauty of their Order,  
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but more particularly admired the excellent Skill of the Hand that had so curiously disposed them; which *Cyrus* perceiving, answered him, All the Trees that you here behold are of my own Appointment; I it was that contrived, measured, and laid out the Ground for planting these Trees, and I can even shew you some of them that I planted with my own Hands. When *Lysander* heard this, and saw the Richness of his Robes, and the Splendor of his Dress, his Chains of Gold, and the Number and Curiosity of the Jewels about him, he cry'd out with Astonishment, Is it possible, great King, that you could condescend to plant any of these Trees with your own Hands? Do you wonder at that, *Lysander*? (answer'd *Cyrus*.) I assure you, that whenever I have Leisure from War, or am the most at Ease, I never dine 'till I have either done some Exercise in Arms, or employ'd my self in some Point of Husbandry, 'till I sweat. To which *Lysander* reply'd, You are truly fortunate, great King, in being a wise and good Man. This, good *Critobulus*, I thought proper to acquaint you of, that you may know how much the Richest and most Fortunate among Men delight themselves in Husbandry:  
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for it is a Business of that Nature, that at the same time it is delightful and profitable, both to the Body and Estate, affording such Exercise as will increase a Man's Health and Strength, and such Advantages as may greatly improve his Fortune. By Husbandry the Ground gives us every thing necessary for our Food and Nourishment, and such things likewise as afford the greatest Pleasures. Moreover it furnishes us with beautiful Flowers, and other excellent Materials for the Ornament and Decoration of the Temples and Altars, affording the richest Gaiety, and most fragrant Odours. So likewise it produces Meats for the Use of Men, some without much Trouble, others with more Labour; for the keeping of Sheep is a Branch of Husbandry. But tho' it gives us Plenty of all kinds of Things, yet it does not allow us to reap them in Sloth and Idleness, but excites us to Health and Strength by the Labour it appoints us. In the Winter, by reason of the Cold; and in Summer, by reason of Heat; and for them who labour with their Hands, it makes them *robust* and Mighty; and those who only oversee their Works, are quicken'd and prompted to act like Men; for they must rise early in the  
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Morning, and must exercise themselves with walking from one Place to another. For, both in the Fields and in Cities, whatever is undertaken to the Purpose must be done in a proper Time and Season. Again, if a Man is inclined to practise Horsemanship, and grow expert in that Science for the Defence of his Country, an Horse can be no where better kept, than in the Country; or if a Man chuse to exercise himself on Foot, or in Running, Husbandry gives him Strength of Body, and he may exercise himself in Hunting; here is also Meat for his Dogs, as well as Entertainment for wild Beasts and Beasts of the Game; and the Horses and Dogs, thus assisted by Husbandry, return as good Service to the Ground, for the Horse may carry his Master early in the Morning to oversee that the Workmen and Labourers do their Duty in the Fields, and returns with the Master again at Night at the latest Hour, if his Presence should be required 'till that Time; and the Dogs are a Defence against wild Beasts, that they spoil not the Fruits of the Earth, nor destroy the Sheep, and even keep a Man safe in a Wilderness. Again, the Practice of Husbandry makes Men strong and bold, enabling them to defend



defend their Country, for in open Countries the Husbandmen are not without Robbers, who would invade their Lands, and carry off their Crops if they had not Strength and Courage enough to resist them. What Faculty will sooner encourage a Man to leap, to run, or draw a Bow, than Husbandry; and what Science is there that brings a Man more Advantage for his Labour? What Science is more agreeable to a studious Man? for he finds in it every Thing he can have Occasion for. Where shall a Stranger be better received and entertained? or where shall a Man live more commodiously in Winter, than in the Place where he may be accommodated with Firing enough and hot Baths? Where can we abide with greater Pleasure in Summer, than near Rivers, Springs, Woods, Groves and Fields, where gentle Breezes fann the Air? Where may a Man treat his Guests more agreeably, or make more triumphant Banquets? What Place do Servants delight in more? Or what other Place is more agreeable to the Wife? Where do Children covet more to be? Or where are Friends better received, or better satisfied? There is no Science, in my Mind, more delightful than this, if a Man has a convenient

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Substance to put him to Work; nor any Business more profitable to a Man, if he has Skill and Industry. Again, the Ground may teach Men Justice, if they have Discretion enough to observe it; for it rewards those very liberally, who take Care of it and assist it. But if it should happen that a Country, by means of Wars, should be obliged to lie uncultivated, yet those who have been bred up to Husbandry are hardy and fit for Soldiers, and may by that means get their Living; and oftentimes it is more certain seeking a Livelyhood with Weapons of War, in Time of War, than with Instruments of Husbandry.

The Science of Husbandry also brings Men to good Discipline, and prepares them to go to War when there is Occasion. For the Ground cannot be tilled without Men, and a good Husbandman will always provide the strongest, lustiest Workmen he can get for that Purpose, and such especially as will readily obey his Commands, and are tractable in their Business; and this is much the same with the Business of a General when he is ordering his Army; in either Case those are rewarded that behave themselves well, or those are punish'd who are obstinate and neglect their Duty. A good  
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Husbandman must as often call upon his Workmen and encourage them, as a General or Leader of an Army ought to encourage his Soldiers; for Bond-men should be no less encouraged and fed with Hopes by their Masters than Freemen, nay rather more, that their Inclinations may bind them to their Masters, and keep them from running away. He was surely a wise Man, who said, that Husbandry was the Mother and Nurse of all other Sciences; for if Husbandry flourish, all other Sciences and Faculties fare the better; but whenever the Ground lies uncultivated, and brings no Crop, all other Sciences are at a Loss both by Sea and Land.

CRITOB. Good *Socrates*, you reason well of this Matter; but you are sensible, there are many unforeseen Accidents that happen in Husbandry, which sometimes will destroy all our Hopes of Profit, tho' an Husbandman has acted with the greatest Skill and Diligence; sometimes Hail, Droughts, Mildews, or continual Rains spoil our Crops, or Vermin will even eat up the Seed in the Ground; and also Sheep, tho' they have never so good Pasture, are sometimes infected with Distempers, which destroy them.

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SOCR.

SOCR. I thought, good *Critobulus*, that you allow'd the Gods to have the Direction of Husbandry, as well as the Battle. We all know that before our Generals lead forth their Armies, they make Vows, Prayers, and offer Sacrifices to the Gods, to bribe them in Favour of their Enterprize, and consult the Oracles what is best to do. And think you that, in the Business of Husbandry, we ought not to implore the Favour of the Gods as much as we do in the Affair of War? Be assured, Friend *Critobulus*, that all virtuous Men attend the Temples with Sacrifices, Prayers, and Oblations for the Welfare of all their Fruits, their Oxen, their Sheep, their Horses, and of every thing else that they possess.

CRITOB. I agree with you, good *Socrates*, that in all our Undertakings we ought, before we set about them, to consult and implore the Pleasure of the Gods, as their Power is Superior to all others, as well in War as in Peace; but our Purpose is to consult about the well Ordering of an House, therefore I desire you will resume your Discourse, and proceed to the Purport of our Design: for I confess you have already made such an Impression on me with regard to the Ordering of an House, and how a Man ought



ought to live, that I long for your farther Instructions.

SOCR. Will it not then be proper to have a Respect to our foregoing Arguments, and make a Recapitulation of those Things that we have agreed in, that in the Progress of our Discourse, we may know what has been settled between us?

CRITOB. It will be a great Pleasure; for when two Men have lent Money to one another, there is nothing more agreeable to them Both, than to agree in their Reckoning; so now in our Discourse it will be no less agreeable to know what Particulars we have settled betwixt us.

SOCR. We *first* agreed, that the Ordering of an House is the Name of a Science; and that to act for the Increase and Welfare of an House is that Science.

*Secondly*, We agreed that by the Word *House*, we mean all a Man's Possessions, and such Goods as are useful to a Man's Life; and we found that every thing was profitable to a Man that he knew how to use with Judgment, wherefore we concluded it was impossible for a Man to learn all manner of Sciences; and as for the Handicrafts, we thought proper to exclude them, as many Cities and Common-wealths do, because they seem to destroy bodily Health, and this

particularly where there is Danger of Enemies invading the Country, or where there are Wars; for were we on that Occasion to set the Handicraft-men on one Side, and the Husbandmen on the other, and ask them whether they would rather go out against their Enemies, or give up their Fields and defend the Cities; those who had been used to the Labour of the Field would rather go out to fight and deliver their Country, and the Artificers would chuse rather to sit still in the Way they had been brought up, than put themselves into the least Danger: We, moreover, recommended Husbandry as a good Exercise, and a Calling of that Profit that will bring its Master every thing that is necessary; besides it is a Business soon learn'd, and extremely pleasant to them who practise it; it also makes the Body robust and strong, gives a Bloom to the Face, and qualifies a Man with a Generosity of Spirit to assist his Friends and his Country; besides this, we have also join'd in Opinion, that the Practice of Husbandry makes Men hardy and courageous, and able to defend their Country; because by the Fields lying open and exposed to Invaders they have frequent Skirmishes, and therefore know the better how to fight:

fight: 'Tis for these Reasons that Husbandry is esteem'd the Mother of Sciences and the most honourable in all Governments; it is healthful, and breeds good Men, and occasions Generosity of Spirit and Good Will towards ones Friends and Country.

CRITOB. You have fully persuaded me that Husbandry is a most pleasant and profitable Occupation; but I remember in your Discourse you told me of some Husbandmen who get plentiful Fortunes by their Practice, and that there were Others who thro' Mismanagement became Beggars by it; I desire you would clear up these two Things to me, that when I come to practise this Science, I may follow that Way which will be the most advantageous, and avoid the contrary.

SOCR. But, suppose, I should first tell you, good *Critobulus*, of a Discourse I once had with a Man who might truly be call'd good and honest; for it will assist in what you desire.

CRITOB. I shall be glad to hear that Discourse, which may inform me how to gain the worthy Name of a truly good and honest Man.

SOCR. That which first led me to consider the Value of one Man more

than of another, was by finding among the Artificers, such as Builders, Painters, and Statuaries, those were always esteem'd the best and most worthy whose Works were the most perfect, so that it was their Works that gain'd them the Applause of the People; I had likewise heard that there were those among the People, who had so behaved themselves that they were esteem'd good and honest Men; these Men above all others I coveted to converse with, that I might learn how they gain'd that Character; and because I observ'd that good and honest were Companions in their Character, I saluted the first Man I met that had a goodly Presence, expecting to find the Character of Good and Honest in the most comely Personage, rather than any other; but I soon found I was far from my Aim, and began to recollect my self that there are many fair Faces, and Personages of graceful Appearance, that possess the most sordid Dispositions, and ungenerous Souls, so that now I was sensible the good and honest Man was not to be known by the external Appearance, but that the surest Way to find what I sought for, was to search for one of those that bore the Character. In the Course of my Enquiries I was re-  
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commended to one whose Name is *Ischomachus*, a Man esteem'd by Both the Sexes, Citizens and Strangers, as truly worthy the Character I sought for; and I soon made it my Business to find him out: When I first saw him, I found him sitting in a Portico of one of the Temples alone; and as I concluded he was then at Leisure, I placed my self by him, and address'd my self to him in the following Manner.

Good *Ischomachus*, I much wonder to see you thus unemploy'd, whose Industry leads you ever to be stirring for the Good of some one or other; Nor should you now have found me here, good *Socrates*, said *Ischomachus*, if I had not appointed some Strangers to meet me at this Place; And if you had not been here, said *Socrates*, where would you have been, or, I pray you, how would you have employ'd your self? for I wish to learn what it is that you do to gain the Character from all People of a good and honest Man; the good Completion of your Features seems to denote, that you do not always confine your self to Home. At this *Ischomachus*, smiling, seem'd to express a Satisfaction in what I had said, and reply'd; I know not that People give me the Character of a good and honest

honest Man, for when I am obliged to pay Money either for Taxes, Subsidies, or on other Occasions, the People call me plainly *Ischomachus*; and for what you say concerning my not being much at Home you conjecture right, for my Wife is capable of ordering such Things as belong to the House; But pray tell me, said *Socrates*, did you instruct your Wife how to manage your House, or was it her Father and Mother that gave her sufficient Instructions to order an House before she came to you? My Wife, answered *Ischomachus*, was but fifteen Years old when I married her, and 'till then she had been so negligently brought up, that she hardly knew any thing of worldly Affairs. I suppose, said *Socrates*, she could spin and card, or set her Servants to Work. As for such Things, good *Socrates*, reply'd *Ischomachus*, she had her Share of Knowledge. And did you teach her all the rest, said *Socrates*, which relates to the Management of an House? I did, reply'd *Ischomachus*, but not before I had implored the Assistance of the Gods, to shew me what Instructions were necessary for her; and that she might have an Heart to learn and practise those Instructions to the Advantage and Profit

of us Both. But, good *Ischomachus*, tell me, said *Socrates*, did your Wife join with you in your Petition to the Gods? Yes, reply'd *Ischomachus*, and I look'd upon that to be no bad Omen of her Disposition to receive such Instructions as I should give her. I pray you, good *Ischomachus*, tell me, said *Socrates*, what was the first Thing you began to shew her? for to hear that, will be a greater Pleasure to me, than if you were to describe the most triumphant Feast that had ever been celebrated. To begin then, good *Socrates*, when we were well enough acquainted, and were so familiar that we began to converse freely with one another, I ask'd her for what Reason she thought I had taken her to be my Wife, that it was not purely to make her a Partner of my Bed, for that she knew I had Women enough already at my Command; but the Reason why her Father and Mother had consented she should be mine, was because we concluded her a proper Person to be a Partner in my House and Children; for this End I inform'd her it was, that I chose her before all other Women, and with the same regard her Father and Mother chose me for her Husband; and if we should be so much favour'd by the Gods that

that she should bring me Children, it would be our Business jointly to consult about their Education, and how to bring them up in the Virtues becoming Mankind, for then we may expect them to be profitable to us, to defend us, and comfort us in our Old Age. I further added, that our House was now common to us Both, as well as our Estates; for all that I had I delivered into her Care, and the same she did likewise on her Part to me; and likewise that all these Goods were to be employ'd to the Advantage of us Both, without upbraiding one or the other, which of the two had brought the greatest Fortune; but let our Study be, who shall contribute most to the Improvement of the Fortunes we have brought together; and accordingly wear the Honour they may gain by their good Management.

To this, good *Socrates*, my Wife reply'd, How can I help you in this? Or wherein can the little Power I have do you any Good? for my Mother told me both my Fortune, as well as yours, was wholly at your Command, and that it must be my chief Care to live virtuously and soberly. This is true, good Wife, answered *Ischomachus*, but it is the Part of a sober Husband and virtuous  
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Wife to join in their Care, not only to preserve the Fortune they are possess of, but to contribute equally to improve it. And what do you see in me, said the Wife of *Ischomachus*, that you believe me capable of assisting in the Improvement of your Fortune? Use your Endeavour, good Wife, said *Ischomachus*, to do those Things which are acceptable to the Gods, and are appointed by the Law for you to do. And what Things are those, dear Husband? said the Wife of *Ischomachus*. They are Things, reply'd he, which are of no small Concern, unless you think that the Bee which remains always in the Hive, is unemploy'd; it is her Part to oversee the Bees that work in the Hive, while the others are abroad to gather Wax and Honey, and it is in my Opinion a great Favour of the Gods to give us such lively Examples, by such little Creatures, of our Duty to assist one another in the good ordering of Things; for by the Example of the Bees, an Husband and Wife may see the Necessity of being concern'd together towards the promoting and advancing of their Stock; and this Union between the Man and Woman is no less necessary to prevent the Decay and Loss of Mankind, by

producing Children which may help to comfort and nourish their Parents in their Old Age. It is ordained also for some Creatures to live in Houses, while it is as necessary for others to be abroad in the Fields; wherefore it is convenient for those who have Houses and would furnish them with necessary Provisions, to provide Men to work in their Fields, either for tilling the Ground, sowing of Grain, planting of Trees, or grazing of Cattle; nor is it less necessary, when the Harvest is brought in, to take care in the laying our Corn and Fruits up properly, and disposing of them discreetly. Little Children must be brought up in the House, Bread must be made in the House, and all kinds of Meats must be dress'd in the House; likewise Spinning, Carding, and Weaving are all Works to be done within Doors; so that both the Things abroad, and those within the House, require the utmost Care and Diligence; and it appears plainly, by many natural Instances, that the Woman was born to look after such Things as are to be done within the House: For a Man naturally is strong of Body, and capable of enduring the Fatigue of Heat and Cold, of travelling and undergoing the harsher Exercise; so that it seems as if Na-

Nature had appointed him to look after the Affairs without Doors, the Woman being also to nurse and bring up Children: She is naturally of a more soft and tender Nature than the Man, and it seems likewise that Nature has given the Woman a greater Share of Jealousy and Fear than to the Man, that she may be more careful and watchful over those Things which are entrusted to her Care; and it seems likely, that the Man is naturally made more hardy and bold than the Woman, because his Business is abroad in all Seasons, and that he may defend himself against all Assaults and Accidents. But because both the Man and the Woman are to be together for both their Advantages, the Man to gather his Substance from abroad, and the Woman to manage and improve it at home, they are indifferently endow'd with Memory and Diligence. It is natural also to Both to refrain from such Things as may do them Harm, and likewise they are naturally given to improve in every Thing they study, by Practice and Experience; but as they are not equally perfect in all Things, they have the more Occasion of one another's Assistance: For when the Man and Woman are thus united, what the one has Occasion for  
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is supply'd by the other; therefore, good Wife, seeing this is what the Gods have ordain'd for us, let us endeavour, to the utmost of our Powers, to behave our selves in our several Stations to the Improvement of our Fortune; and the Law, which brought us together, exhorts us to the same Purpose. And also as it is natural, when we are thus settled, to expect Children, the Law exhorts us to live together in Unity, and to be Partakers of one another's Benefits: So Nature, and the Law which is directed by it, ordains that each severally should regard the Business that is appointed for them. From whence it appears, that it is more convenient for a Woman to be at home and mind her domestick Affairs, than to gad abroad; and it is as shameful for a Man to at home idling, when his Business requires him to be abroad: If any Man acts in a different Capacity from that he is born to, he breaks thro' the Decrees of Nature; and will certainly meet his Punishment, either because he neglects the Business which is appointed for him, or because he invades the Property of another. I think that the Mistress Bee is an excellent Example for the Wife. And what is the Business of the Mistress Bee, says the Wife of *Ischomachus*, that  
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I may follow the Example of That which you so much recommend to me, for it seems you have not yet fully explain'd it? The Mistress Bee, reply'd *Ischomachus*, keeps always in the Hive, taking Care that all the Bees, which are in the Hive with her, are duely employ'd in their several Occupations, and those whose Business lies abroad, she sends out to their several Works. These Bees, when they bring home their Burthen, she receives, and appoints them to lay up their Harvest, 'till there is occasion to use it, and in a proper Season dispenses it among those of her Colony, according to their several Offices; the Bees who stay at home, she employs in disposing and ordering the Combs, with a Neatness and Regularity becoming the nicest Observation and greatest Prudence; she takes Care likewise of the young Bees, that they are well nourish'd, and educated to the Business that belongs to 'em, and when they are come to such Perfection that they are able to go abroad and work for their Living, she sends them forth under the Direction of a proper Leader. And is this my Business, dear *Ischomachus*, said his Wife? This Example, good Wife, reply'd *Ischomachus*, is what I give you as a Lesson worthy your Practice,

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rice; your Case requires your Presence at home, to send abroad the Servants whose Business lies abroad, and to direct those whose Business is in the House. You must receive the Goods that are brought into the House, and distribute such a Part of them as you think necessary for the Use of the Family, and see that the rest be laid up 'till there be Occasion for it; and especially avoid the Extravagance of using That in a Month which is appointed for twelve Months Service. When the Wool is brought home, observe that it be carded and spun for Weaving into Cloth; and particularly take Care that the Corn, which is brought in, be not laid up in such a Manner that it grow musty and unfit for Use. But above all, that which will gain you the greatest Love and Affection from your Servants, is to help them when they are visited with Sickness, and that to the utmost of your Power. Upon which his Wife readily answer'd, That is surely an Act of Charity, and becoming every Mistress of good Nature; for, I suppose, we cannot oblige People more than to help them when they are sick; this will surely engage the Love of our Servants to us, and make them doubly diligent upon every Occasion.

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This Answer, *Socrates*, said *Ischomachus*, was to me an Argument of a good and honest Wife; and I reply'd to her, that by reason of the good Care and Tenderness of the Mistress Bee, all the rest of the Hive are so affectionate to her, that whenever she is dispos'd to go abroad, the whole Colony belonging to her, accompany, and attend upon her. To this the Wife reply'd, Dear *Ischomachus*, tell me sincerely, is not the Business of the Mistress Bee, you tell me of, rather what you ought to do than my self, or have you not a Share in it? For my keeping at home and directing my Servants, will be of little Account; unless you send home such Provisions as are necessary to employ us. And my Providence, (answered *Ischomachus*) would be of little Use, unless there is one at home who is ready to receive and take care of those Goods that I send in. Have you not observ'd, said *Ischomachus*, what Pity People shew to those who are punish'd by pouring Water into Sieves 'till they are full? the Occasion of Pity is, because those People labour in vain. I esteem these People, said the Wife of *Ischomachus*, to be truly miserable, who have no Benefit from their Labours. Suppose, dear

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Wife, reply'd *Ischomachus*, you take into your Service one who can neither card nor spin, and you teach her to do those Works, will it not be an Honour to you? Or if you take a Servant which is negligent, or does not understand how to do her Business, or has been subject to pilfering, and you make her diligent, and instruct her in the Manners of a good Servant, and teach her Honesty, will not you rejoice in your Success? and will you not be pleas'd with your Action? So again, when you see your Servants sober and discreet, you should encourage them and shew them Favour; but as for those who are incorrigible and will not follow your Directions, or prove Larcinaries, you must punish them. Consider, how laudible it will be for you to excel others in the well ordering your House; be therefore diligent, virtuous, and modest, and give your necessary Attendance on me, your Children, and your House, and your Name shall be honourably esteem'd, even after your Death; for 'tis not the Beauty of your Face and Shape, but your Virtue and Goodness which will bring you Honour and Esteem, which will last for ever. After this Manner, good *Socrates*, cried *Ischomachus*, I first discours'd with my  
Wife



Wife concerning her Duty and Care of my House. And did you perceive, said *Socrates*, that she improved by what you taught her? Yes, reply'd *Ischomachus*, she was as extreamly diligent to learn and practise what was under her Care, as one of her tender Years could be, who knew nothing of her Duty before. Once I saw her under a great Concern, because she could not readily find a Parcel which I had brought home; but when I perceiv'd her grieved, I bid her take no further Thought about it, for it was Time enough to grieve when we wanted a Thing which we could not purchase, but this was not our Case; and even tho' what I ask'd for was then out of the way, it was not her Fault, because I had not yet appointed proper Places or Repositories for the several Things that belong'd to the House; but that I would take Care to do it that she might put every thing in proper Order, allotting to every particular Thing its Place, where it might be found when there was Occasion for it. There is nothing, dear Wife, said *Ischomachus*, which is more commendable or profitable to Mankind, than to preserve good Order in every thing.

In Comedies and other Plays, where many People are required to act their Parts, if the Actors should rashly do or say whatever their Fancy led them to, there must of necessity be such Confusion as would disgust the Audience; but when every Person has his Part perfect, and the Scenes are regularly perform'd, 'tis that Order which makes the Play agreeable and pleasing to the Beholders.

So likewise, good Wife, an Army, when it is once in Disorder, is under the greatest Confusion and Consternation, if the Enemy is at hand; for the Enemy has little to do to Overcome them; their own Hurry and Confusion will contribute more to their Overthrow than the Attacks of the Adversary: Here you may imagine Waggon, Footmen, Horsemen, Chariots, Elephants and Baggage, all intermixt and crowded together; obstructing and hindering one another; if one runs, he is stop'd by him that would stand the Battle; and he that stands, is jostled by every Messenger that passes him; the Chariots over-run the Men of Arms; and the Elephants and Horsemen, which in their proper Places would be useful, are intermixt among the Foot, trampling on them, and in a  
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great Measure doing them as much Mischief as their Enemies would do: And suppose, while an Army is in this Confusion, they are attack'd by their Enemy in good Order, what can they expect but Destruction? But an Army drawn up in good Order, how glorious a Sight is it to their Friends, and how terrible to their Enemies? how delightful it is to see the Infantry drawn up and exercising in good Order, or marching with so much Exactness and Regularity, that the whole Body moves like one Man? how agreeable is this to their Friends? And to observe an Army drawn up in a Line of Battle, well-disciplin'd and advancing in good Order, have not their Enemies Reason to fear them? Or what makes a Galley, well-furnish'd with Men, so terrible to the Enemy, and so pleasant a Sight to their Friends, but because of its swift Passage upon the Waters? and what is the Reason that the Men within it do not hinder one another, but that they sit in Order, make their Signs in Order, lie down in Order, rise up in Order, and handle their Oars in Order?

As for Confusion and Disorder, I can compare it to nothing better, than if a Country Man should put together in one Heap, Oats, Wheat, Barley and  
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Pease, and when he had Occasion to use any one of them, he must be obliged to pick out that Sort Grain by Grain. Wherefore, good Wife, by all means avoid Confusion as much as possible, and study good Order in every thing, for it will be both pleasant and profitable to you. Every Thing then, as you have Occasion for it, will be ready at hand to use as you please, and what I may happen to ask for will not be to seek; let us therefore fix upon some proper Place where our Stores may be laid up, not only in Security, but where they may be so disposed, that we may presently know where to look for every particular Thing. And when once we have done this in the best Order we can, then acquaint the Steward of it, that when any Thing is wanted he may know where to find it, or when any Thing is brought into the House he may at once judge of the proper Place to lay it in. By this means we shall know what we gain and what we lose; and in surveying our Storehouses, we shall be able to judge what is necessary to be brought in, and what may want repairing, or what will be impair'd by keeping: When we have visited these a few times, we shall grow perfect in the Knowledge of all our Goods, and readily find what we seek for.

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I remember, good *Socrates*, said *Ifchomachus*, I once went aboard a *Phœnician* Ship, where I observed the best Example of good Order that I ever met with: and, especially, it was surprising to observe the vast Number of Implements, which were necessary for the Management of such a small Vessel.

What Numbers of Oars, Stretchers, Ship-hooks, and Spikes were there for bringing the Ship in and out of the Harbour? What Numbers of Shrowds, Cables, Halsers, Ropes, and other Tackling for the guiding of the Ship? With how many Engines of War was it arm'd for its Defence? What Variety, and what Numbers of Arms, for the Men to use in Time of Battle? What a vast Quantity of Provisions were there for the Sustenance and Support of the Sailors? and, besides all these, the Loading of the Ship was of great Bulk and so rich, that the very Freight of it would gain enough to satisfy the Captain and his People for their Voyage; and all these were stowed so neatly together, that a far larger Place would not have contain'd them, if they had been removed; here, I took Notice, the good Order and Disposition of every Thing was so strictly observed, that notwithstanding the great Variety

Variety of Materials the Ship contain'd, there was not any Thing on Board which the Sailors could not find in an Instant; nor was the Captain himself less acquainted with these Particulars than his Sailors: He was as ready in them, as a Man of Learning would be to know the Letters that compos'd the Name *Socrates*, and how they stand in that Name. Nor did he only know the proper Places for every Thing on Board his Ship; but, while he stood upon the Deck, he was considering with himself what Things might be wanting in his Voyage, what Things wanted Repair, and what Length of Time his Provisions and Necessaries would last: for, as he observ'd to me, it is no proper Time, when a Storm comes upon us, to have the necessary Implements to seek, or to be out of Repair, or to want them on Board; for the Gods are never favourable to those who are negligent or lazy; and 'tis their Goodness that they do not destroy us when we are diligent. When I had observ'd the good Order which was here practis'd, I inform'd my Wife of it; at the same Time admonishing her to observe the great Difficulty there must needs be to keep up such a regular Decorum on Board a Ship, where there were  
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such numerous Varieties of Materials, and such little Space to lay them in; but how much easier, good Wife, said *Ischomachus*, will it be for us, who have large and convenient Storehouses for every thing to its Degree, to keep a good Decorum and Order, than for those People on Board a Ship, who yet are bound to remember where, and how, every Thing is distributed in the Midst of a Storm at Sea? But we have none of these Dangers to disturb and distract our Thoughts from the Care of our Business, therefore we should deserve the greatest Shame, and be inexcusable, if we were not diligent enough to preserve as good Order in our Family as they do on Board their Vessel. But we have already said enough, continued *Ischomachus*, concerning the Necessity and Advantage of good Order; nor is it less agreeable to see every Thing belonging to the Dress, or Wearing-Apparel, laid carefully up in the Wardrobe; the Things belonging to the Kitchen, let them be there; and so those belonging to the Dairy, likewise in the Dairy; and in a Word, every Thing which regards any Kind of Office belonging to the House, let it be neatly kept and laid up in its proper Office. And this is reputable both to the Master and Mistress of  
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the House, and no one will ridicule such good Management, but those who are laugh'd at for their own ill Management. This, good Wife, said *Ischomachus*, you may be sensible of at an easy Rate, with little Trouble. Nor will it be difficult to find out a Steward, who will soon learn from you the proper Places or Repositories for every Thing which belongs to the House; for in the City there is a thousand times more Variety of Things than ever we shall have occasion for, and yet if we want any Thing, and send a Servant to buy it for us, he will readily go to the Place where it is to be had, from the good Disposition of Things in the several Shops which are proper for them, and from the Remembrance he will have of observing them in such and such Places: There can be no other Reason for this, than the disposing every Thing in the Market or City in its proper Place, as all Kinds of Fowls at the Poulterers, all Sorts of Fish at the Fishmongers, and the like of other Things which have Places determined for them; but if we go about to seek a Man, who at the same time is seeking us, how shall we find one another, unless we have beforehand appointed a Meeting-place? Then



as for setting our Household Goods in Order, I spoke to her in the following Manner. But tell me, good *Ischomachus*, said *Socrates*, did your Wife understand and practise what you taught her? She promis'd me, answer'd *Ischomachus*, both by Words, and by her Countenance, that she agreed to what I said, and was delighted that *Method* and good Order would take off so great a Share of her Trouble; she rejoiced to think she should be deliver'd from the perplex'd State she was in before, and desired that I would not delay putting my Promise in Practice as soon as possible, that she might reap the Fruits of it. And how did you proceed, good *Ischomachus*? said *Socrates*. I answer'd her, said *Ischomachus*, in such a Manner, that she might learn first what an House was properly design'd for; that it was not ordain'd to be fill'd with curious Paintings or Carvings, or such unnecessary Decorations, but that the House should be built with due Consideration, and for the Conveniency of the Inhabitants; and as a proper Repository for those Necessaries which properly belong to a Family, and, in some measure, directs us to the proper Places wherein every Particular ought to be placed; the most  
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private and strongest Room in the House seems to demand the Money, Jewels, and those other Things that are rich and valuable. The dry Places expect the Corn, the cooler Parts are the most convenient for the Wine, and the more lightsom and airy Part of the House for such Things as require such a Situation. I shew'd her likewise, continued *Ischomachus*, which were the most convenient Places for Parlours and Dining-Rooms, that they might be cool in Summer and warm in Winter; and also that as the Front of the House stood to the South, it had the Advantage of the Winter's Sun; and in the Summer it rejoiced more in the Shade, than it could do in any other Situation. Then, said *Ischomachus*, I appointed the Bed-Chambers, and the Nursery, and Apartments for the Women, divided from the Men's Lodging, that no Inconveniency might happen by their meeting without our Consent or Approbation; for those who behave themselves well, and we allow to come together to have Children, they will love us the better for it; but those, who thro' Subtilty will endeavour to gain their Ends with any of the Women without our Consent, will be always contriving and practising Ways to our Disadvantage,

to compass or carry on their lewd Designs. When we were come thus far, proceeded *Ischomachus*, we began to set our Goods in Order; In the first Place, we assorted all the Materials belonging to Sacrifices; after that, my Wife's Apparel was assign'd to their proper Places, her richest Habits by themselves, and those, which were in more common Use, by themselves. Next to these, we appointed a Wardrobe for the Master's Cloaths, one Part for his Armour and such Accoutrements as he used in War, and another for his Wearing Apparel, to be used upon common Occasions; after these, we directed Places for the Instruments which belong to Spinning, and for the Bakehouse, the Kitchen, and the Baths; and took Care, in the Appointment of all these Things, to make a Division between those Things which are most commonly required to be in Use, and such as are only in Use now and then; we likewise separated those Things which were for a Month's Service from those which were to serve twelve Months; for by this means we might know the better how our Stock is employ'd. When we had done this, we instructed every Servant respectively where every Thing belonging to his Office might be found, and di-

directed them carefully to observe, that every Implement under their Care should be put into the same Place, where they took it from, when they had done using it; and as for such Things as are but seldom required to be used, either upon Festivals, or upon the Reception of Strangers; those we deliver'd into the Care of a discreet Woman, whom we instructed in her Province; and when we had made an Account with her of the Goods delivered into her Care, and taken it in Writing, we directed her to deliver them out to those under her, as she saw proper Occasions, and be careful to remember who were the Persons to which she deliver'd every Particular; and that upon receiving again the Things which she had delivered out, they should be every one laid up in their proper Place. In the next Place we chose a discreet, sober, and judicious Woman to be our Store-keeper or House-keeper, one who had a good Memory, and was diligent enough to avoid Faults, studying our Pleasure and Satisfaction in all her Business, and endeavouring to gain our Esteem, which we always signify'd by Presents, by which Means we gain'd her Love and Friendship for us; so that, whenever we had Occasion to  
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rejoice, we made her Partaker of our Mirth; or if any Accident happen'd which brought Sorrow with it, we made her acquainted with that likewise, and consulted her in it; this made her bend her Mind to the Advancement of our Fortunes. We instructed her to shew more Esteem for those Servants in the House who she found were deserving of Favour, than the others who neglected their Duty; for we took Care to observe to her, that those who did well were worthy Reward in the World, while those, who were deceitful and evil-minded, were rejected of the People. And then, good *Socrates*, said *Ischomachus*, I let my Wife know that all this would be of little Effect, unless she was careful to observe that every Thing was preserv'd in the good Order we had placed it: for in Cities, and other Governments that are well order'd, it is not enough to make good Laws for their Conduct, unless there are proper Officers appointed to see them put in Execution, either to reward those who deserve well, or punish the Malefactors. This, dear Wife, I chiefly recommend to you, continued *Ischomachus*, that you may look upon your self as the principal Overseer of the Laws within our House:

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and I inform'd her also, that it was within her Jurisdiction to overlook, at her own Pleasure, every thing belonging to the House, as a Governor of a Garrison inspects into the Condition of his Soldiers, or as the Senate of *Athens* review the Men of Arms, and the Condition of their Horses; that she had as great Power as a Queen in her own House, to distribute Rewards to the Virtuous and Diligent, and punish those Servants who deserv'd it. But I further desired her, not to be displeas'd, if I entrusted her with more Things, and more Business, than I had done any of our Servants; telling her at the same Time, that such as were Covenant-Servants have no more Goods under their Care, and Trust, than are delivered to them for the Use of the Family; and none of those Goods may be employ'd to their own Use, without the Master's or Mistress's Consent: for whoever is Master or Mistress of the House, has the Rule of all that is within it, and has the Power of using any Thing at their Pleasure; so that those who have the most Profit by Goods, have the most Loss by them, if they perish or are destroy'd. So it is therefore the Interest of them that have Possessions,

to be diligent in the Preservation of them. Then, said *Socrates*, tell me, good *Ischomachus*, how did your Wife receive this Lesson? My Wife, reply'd *Ischomachus*, receiv'd it like a Woman ready to learn and practise what might be for the Honour and Welfare of us Both, and seem'd to rejoice at the Instructions I gave her. It would have been a great Grief to me, said she, if instead of those good Rules you instruct me in, for the Welfare of our House, you had directed me to have no Regard to the Possessions I am endow'd with; for as it is natural for a good Woman to be careful and diligent about her own Children, rather than have a Disregard for them; so it is no less agreeable and pleasant to a Woman, who has any Share of Sense, to look after the Affairs of her Family, rather than neglect them.

When I heard, continued *Socrates*, the Answer which the Wife of *Ischomachus* gave him; I could not help admiring her Wisdom: But I shall tell you yet much more of her good Understanding, said *Ischomachus*; there was not one Thing I recommended to her, but she was as ready to practise it, as I was willing she should go about it. Go on, I pray you, good *Ischomachus*, said

*Socrates*, for it is far more delightful to hear the Virtues of a good Woman describ'd, than if the famous Painter *Zeuxis* was to shew me the Portraict of the fairest Woman in the World. Then, continued *Ischomachus*, I remember, on a particular Day, she had painted her Face with a certain *Cosmetick*, attempting to make her Skin look fairer than it was; and with another Mixture had endeavour'd to increase the natural Bloom of her Cheeks; and also had put on higher Shoes than ordinary, to make her look taller than she naturally was. When I perceiv'd this, said *Ischomachus*, I saluted her in the following Manner. Tell me, good Wife, which would make me the most acceptable in your Eyes, to deal sincerely by you in delivering into your Possession those Things which are really my own, without making more of my Estate than it is; or for me to deceive you, by producing a thousand Falsities which have nothing in them? giving you Chains of Brasse instead of Gold, false Jewels, false Money, and false Purple instead of that which is true and genuine. To which she presently reply'd, May the Gods forbid that you should be such a Man; for should you harbour such Deceit in your Heart, I should



I should never love you. I will tell you then, dear Wife, reply'd *Ischomachus*, we are come together to love one another, and to delight in each other's Perfections; do you think I should be the more agreeable to you in my Person, or should you love me the better, if I was to put a false Lustre upon my self, that I might appear better-complection'd, more fair in Body, or more manly than what Nature has made me, or that I should paint and anoint my Face, when you receive me to your Arms, and give you this Deceit instead of my natural Person? Surely, dear *Ischomachus*, reply'd his Wife, your own Person, in its natural Perfections, is preferable to all the Paints and Ointments you can use to set it off; nor can all the Art you might use be comparable to your natural Appearance. Believe then, good Wife, said *Ischomachus*, that I have the same Abhorrence of false Lustre that you have: Can there be any Thing more compleat in Nature than your self, or would there be any thing less engaging to me than that you should use any Means to hide or destroy those Perfections in you which I so much admire? The God of Nature has appointed Beauties in all Creatures, as well in the Field

as among the human Race; the Magnificence of the Male to be admired by the Female, and the tender and curious Texture of the Female to be admired by the Male. 'Tis natural for the Creatures in the Field to distinguish one another by the Purity of their Beauties; there is no Deceit, there is no Corruption: So the Men always admire that Body which is most pure, or the least deform'd by Art. Such Wiles and Deceits may, perhaps, deceive Strangers, because they will not have Opportunities of discovering and laughing at them; but if such Things should be practis'd between those who are daily conversant with one another, how soon will the Imposition be discover'd? how soon will they be ridiculed? For these Deceits appear at the rising out of Bed, and from that Time, 'till the Persons have had Opportunity of renewing them; as well as when they sweat, when they shed Tears, when they wash, and when they bath themselves.

What Answer, good *Ischomachus*, said *Socrates*, did your Wife give you to this Lecture? The best that could be, reply'd *Ischomachus*, for she has never since attempted any of these false Glosses, but has constantly appear'd in her natural

tural Beauties, and repeated her Sollicitations to me to instruct her, if there was any natural Means of assisting them. I then directed her that she should not sit too much, but exercise her self about the House as a Mistress, to examine how her several Works went forward; sometimes to go among the Spinners or Weavers, to see that they did their Duty, and to instruct those who were ignorant, and encourage the most deserving among them; sometimes to look into the Bake-house, to see the Neatness and Order of the Woman that looks after it; and sometimes visit her House-keeper, to account with her for the Yarn, or other Commodities, that are brought in to her Charge. And now and then to take a Turn about her House, to see that every Thing is disposed in its proper Place: This Method, I supposed, said *Ischomachus*, would be a Means of giving her an healthful Exercise, and at the same Time of leading her to that Business which would be for her Advantage, in benefiting our Fortune. I also told her the Exercise of Bolting, Baking, and looking after the Furniture of her House, to brush it and keep it clean, when she wanted something to do, would be commendable, and help

to employ her; for I recommended Exercise to her as a great Benefit: for Exercise, said *Ischomachus*, will create you an Appetite to your Meat, and by that Means you will be more healthful, and add, if possible, to the Bloom of your Beauty: And also the clean Appearance of the Mistress among the Servants, and her Readiness to set her Hand to Work, will encourage them to follow her Example; for a good Example does more than all the Compulsion that can be used. Those, who study nothing but their Dress, may indeed be esteem'd by those who understand nothing else; but the outside Appearance is deceitful. And now, good *Socrates*, I have a Wife who lives up to the Rules given her. Then, said *Socrates*, good *Ischomachus*, you have fully satisfy'd me concerning the Duty of a Wife, as well as of your Wife's good Behaviour, and your own Management. I beg now you will acquaint me, good *Ischomachus*, continued *Socrates*, what Method it is that you have taken on your Part towards the Management of your Fortune, and especially what it is that has gain'd you the Character of a good and honest Man, that when I have heard what you have done, I may give my Thanks according  
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to your Deserts. I shall be glad, reply'd *Ischomachus*, to satisfy you in anything within my Power, provided you will correct my Errors, if I am guilty of any. But, answer'd *Socrates*, how can I correct you, when you are already possesst of the Character of a good and honest Man? and especially when I am the Man who is taken for the greatest Trifler, and who employs himself in nothing but measuring the Air; or, which is a far worse Character, that I am a poor Man, which is a Token of the greatest Folly. This indeed might have been a Trouble to me, if I had not met the other Day an Horse belonging to *Nicias*, with a Croud of People about him, and admiring his good Qualities, and talking Abundance in Praise of his Strength and Spirit; this made me ask the Question of the Master of the Horse, whether his Horse was very rich; but he stared upon me, and laugh'd at me, as if I had been a Mad-man; and only gave me this short Answer; How should a Horse have any Money? When I heard this I went my Way contented, that it was lawful for a poor Horse to be good on the Account only of his free Heart and generous Spirit; and therefore I conclude, it is likewise possible for a  
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poor Man to be good; for which Reason, I beseech you, good *Ischomachus*, tell me your Manner of Living, that I may endeavour to learn it, and model my Life after your Example; for that may well be called a good Day, when a Man begins to grow good and virtuous. Good *Socrates*, you seem to banter me, said *Ischomachus*; however I will tell you, as well as I can, the whole Method of my Living, which I design constantly to follow 'till the Day of my Death. I perceiv'd, that except a Man knew well what was necessary to be done, and diligently apply'd himself to put his Knowledge in Practice, the Gods would not suffer him to prosper. And I also observ'd, that those who act with Wisdom and Diligence, the Gods reward them with Riches; therefore first of all I paid my Adoration to the Gods, and implor'd their Assistance in all that I had to do, that they would be pleas'd to give me Health, Strength of Body, Honour in my City, Good Will of my Friends, Safety in the Day of Battle, and that I might return Home with an Encrease of Riches and Honour. When I heard That, said *Socrates*, I ask'd him, Are Riches then so much worthy your Esteem, good *Ischomachus*?

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Seeing that the more Riches you have, the more Care and Trouble you have to order and preserve them. Then *Ischomachus* reply'd, I have no small Care to provide me with Riches, for I have great Pleasure in serving the Gods honourably with rich Sacrifices; and also to serve my Friends, if they happen to want; and likewise to help the City in Time of Danger or Distress. Truly, what you say, good *Ischomachus*, said *Socrates*, is honourable and becoming a Man of Power and Substance: To which *Ischomachus* answer'd, these are my Reasons, good *Socrates*, why I think Riches worth my Labour; for there are some Degrees of Men who cannot subsist without the Help of Others, and there are also Some who think themselves rich enough, if they can get what is barely necessary for their Support. But those who order their Houses and Estates with such Discretion and good Judgment, that they advance their Fortunes and increase their Riches; and by that Means become serviceable and honourable to the City, and are capable of serving their Friends; Why should not such Men be esteem'd Wise and Generous, and deserve Power? You are in the Right, reply'd *Socrates*, there  
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are many of us that may well respect such Men; but I pray you, good *Ischomachus*, go on to relate what Method you take to support your Health and Strength of Body, and what Means you use to return home honourably from the War: And as for the ordering and encreasing of the Estate, we may hear that by and by. I think, said *Ischomachus*, these Things are so chained together, that they cannot well be separated; for when a Man has a sufficient Store of Meat and Drink, and uses a convenient Share of Exercise, his Body must of Necessity be healthful and strong; and such a Body, when it is well exercised in the Affairs of War, is most likely to return home from Battle with Honour. And he, who is diligent and industrious in his Business, must as surely improve his Estate. Good *Ischomachus*, said *Socrates*, all that you have yet said I grant to be good, that he who uses Diligence and Exercise will encrease his Fortune. But tell me, I beseech you, what Exercise do you take to maintain your good Complexion, and to get Strength, and how do you exercise your self to be expert in War, and what Methods do you follow to encrease your Estate, that enables you to help your Friends, and assist the City  
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in Honour and Strength. These Things I desire to learn. To tell you freely, good *Socrates*, said *Ischomachus*, I rise so early in the Morning, that if I have any one to speak with in the City I am sure to find him at home, or if I have any other Business to do in the City, I do it in my Morning's Walk; but when I have no Matter of Importance in the City, my Page leads my Horse into the Fields, and I walk thither, for I esteem the Walk into the free Air of the Country to be more healthful than to walk in the Galleries or Piazzas of the City; and when I arrive at my Ground where my Workmen are planting Trees, tilling the Ground, or sowing, or carrying in of the Fruits, I observe how every Thing is perform'd, and study whether any of these Works may be mended or improved; and when I have diverted my self enough at my *Villa*, I mount my Horse, and make him perform the Exercise of the Academy, such as is serviceable in War; and then ride him through all the difficult Paths, Waters, through Trenches, and over Hedges, to make him acquainted with those Difficulties as much as possible, without hurting him; and when I have done this, my Page takes my Horse, and leads

leads him trotting home, and takes along with him, to my House, such Things out of the Country as are wanted, and walk home my self; then I wash my Hands, and go to such a Dinner as is prepared for me, eating moderately, and never to Excess, or too sparingly.

Good *Ischomachus*, said *Socrates*, you do your Business very pleasantly; and your Contrivance is excellent, in performing so many good Things at one Time, as encrease your Health, your Strength, your Exercise in War, your Study for the Increase of your Estate; all these to be done under one Exercise is a great Token of your Wisdom; and the good Effect of this Exercise is apparent enough to all that know, that you are healthful and strong, and every one allows you to be the best Horseman in this Country, and one of the richest Men in the City. Alas, good *Socrates*, answer'd *Ischomachus*; and yet, tho' I believe this to be true, I cannot escape Detraction. You thought, perhaps, I was going to say, that it was these Things which gave me the Name of an honest and good Man. It was my Thought, said *Socrates*, but I have a Mind to ask you, how you guard against Detractors, and whether you speak in your own Cause, or in such Causes

Causes as relate to your Friends. Do you believe, answer'd *Ischomachus*, that I do not sufficiently do my Part against my Detractors, if I defend my self by my good Deeds, in doing no Wrong, and acting as much as I can for many Men's Good? or do you not think I am in the Right if I accuse Men who are Mischievous, and do Injustice in private Cases, and to the City? I pray you, explain your self, said *Socrates*. I must tell you, said *Ischomachus*, I am always exercising my self in Rhetorick and Eloquence, and in the Practice of Justice; for if I hear one of my Servants complain of another, or justify his own Cause, I always endeavour to settle the Truth between them; or if I discover any Dispute among my Friends or Acquaintance, I endeavour to make it up, and recover their Friendship; for one another, by shewing them the Happiness and Profit of Friendship, and the Distraction and Inquietude which attend those who are at Variance with one another. I praise and defend those who are accused wrongfully, or are oppressed without a Cause; and before the Lords of our Government I accuse them who are promoted unworthily; I praise them who set about their Business with Care  
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and Deliberation, and blame such who go rashly about their Work. But I am now brought to this Dilemma, whether I am to bear with Faults, or punish them. What is your Meaning in that, said *Socrates*, and who is the Person you mean? It is my Wife, said *Ischomachus*. In what Manner then are your Disputes? said *Socrates*. We have very little Occasion for That, reply'd *Ischomachus*, as yet; nor have we more Words in our Disputes then, Such a Thing is not done so carefully as it might have been; and that we may learn by a false Step how to guide our selves for the future; but if she should be unfortunate enough to give her Mind to Lying and Deceit, there is no reforming her. To this *Socrates* answer'd, If she should at any Time tell you a Lye, you will hardly insist upon the Truth of the Matter. But, perhaps, good *Ischomachus*, I detain you from your Business, and I would by no means hinder a Man of your Capacity and Understanding from proceeding in your Affairs. You are no Hindrance to me, answered *Ischomachus*, for I am determin'd to stay here 'till the Court is up. This gives me another Token of your Justice, said *Socrates*, it is an Instance of your Circumspection,



spection, and Regard to maintain the noble Character the World has given you, of being a good and honest Man; for notwithstanding the many Employments you usually engage your self in, and the delightful Method you take in the Exercise of them, yet because of your Promise to these Strangers, to wait for them in this Place, you chuse to neglect your own Business and Pleasure rather than prove worse than your Word. As for the Business you speak of, said *Ischomachus*, I have taken Care that nothing shall be neglected, and my greatest Pleasure is in being punctual with those that I appoint; for in my Farm I have my Bayliff or Steward of Husbandry, and Deputies who take Care of my Business. Since we are fallen into this Discourse, pray tell me, good *Ischomachus*, said *Socrates*, when you have Occasion for a good Bayliff or Steward for your Country Affairs, do you use the same Method as if you wanted a good Builder, to enquire after one who is best skill'd in the Science? or do you teach and instruct those you hire into your Service, in the Business you want to employ them in? Good *Socrates*, answer'd *Ischomachus*, I endeavour to teach them my self; for he, whom I in-

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struct in the Management of my Affairs, when I am absent, will know the better how to carry on my Works agreeable to my Liking; rather than if I was to employ one who already had a Pretence to Knowledge of the Business I wanted him for: As I guess I have Experience enough to set Men to Work, and to direct them how they shall go about their Business, I therefore suppose I am able to teach a Man what I can do myself. Then, surely, your Bayliff in Husbandry, reply'd *Socrates*, must be always ready and willing to serve you; for without he has a Love for you, he will never use the utmost of his Diligence for the Advancement of your Affairs, tho' he be never so expert in his Business. You say right, answer'd *Ischomachus*; but the first of my Endeavours is to gain his Love and Affection to me and my Family, by which means he has a Regard to my Welfare. And what Method do you take, good *Ischomachus*, said *Socrates*, to bring the Man to love and respect you and your Family? Is it by the Benefit you do him, by learning him a profitable Business? I don't suppose That, said *Ischomachus*, but whenever the Gods are favourable to me in the Advancement of my Fortune,

I always reward my Steward. So I suppose, said *Socrates*, that you mean by this, that such People as you assist with Money or Goods will bear you the best Service and Respect. Yes, certainly, said *Ischomachus*, for there are no Instruments in the World so engaging, or that will prevail so much over Mankind, as Money or Profit. But is it sufficient for him to love you? reply'd *Socrates*: for we have Instances enough that Men love themselves before all others; and we have also some Examples of those who are Lovers of themselves, and yet are so negligent to their own Profit, that they never reap those Things they wish for. *Ischomachus* answer'd, But, good *Socrates*, before I chuse Them among my Servants that I have brought to love me, to dignify with the Places of Stewards or Deputies, I teach them the good Consequence of Diligence and Industry. Is it possible you can do That? said *Socrates*; for in my Opinion we can hardly bring Men to do another Man's Business as punctually as he might do it himself. That I allow, said *Ischomachus*; I mean, that we can never instruct a Man to use the same Diligence for another that he would do for himself. But, reply'd *Socrates*, who are those

then whom you think worthy of Employment, or of receiving your Instructions? To this *Ischomachus* answer'd, Those in the first Place who cannot avoid Drunkenness are excluded from this Care, for Drunkenness drowns the Memory, and is the Occasion of Forgetfulness. And is this the only Vice, said *Socrates*, which is the Occasion of Negligence? No, reply'd *Ischomachus*, for those, who indulge themselves in Sleep, are incapable of such Employments. And are there any more, said *Socrates*, whose Vices make them unfit for your Service? Yes, answer'd *Ischomachus*, for I am persuaded those who are addicted to the Flesh, bend their Minds so much to that Thought, that they neglect all other Business; for their whole Hope and Study is upon those they love, and if one was to order them to Business, it would be the greatest Punishment that could be inflicted on them; for there can be no greater Pain laid upon any Creatures in Nature, than to prevent them from the Object of their Desires: for these Reasons, when I find People engaged in such Affairs, I set them aside, and never take the Pains to instruct them in the Matters that relate to my Estate. But what say you, said *Socrates*, of those  
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who have a provident Thought, and are saving on their own Account; do you believe these would not be diligent in the Management of your Estate? These, reply'd *Ischomachus*, I chuse to employ before all others; for they are sooner brought to be diligent than those who have contrary Sentiments, and besides it is easy to shew them the Profit of Diligence; and if such a Man happens to come in my Way, I commend him and reward him. But how do you treat those Servants, said *Socrates*, who are ready to obey you in all your Commands, and are diligent at your Word, and have a moderate Share of good Order in the Management of themselves? These, said *Ischomachus*, I have a great Regard for; for I carefully reward those who are diligent, and lay as many Hardships as I can upon those who are idle and careless. But tell me, dear *Ischomachus*, said *Socrates*, Is it possible to reform a Man who is naturally negligent? No more, answer'd *Ischomachus*, than it would be for a Man who is ignorant in Musick, to teach and instruct another Man in that Science; for it is impossible to make a good Scholar, if the Master does not know his Business; and by the same Rule no Servant will

be diligent when his Master sets him the Example of Neglect. I have heard often enough, that bad Masters make bad Servants; and I have often seen, a small Reproof to a Servant has put him or her upon their Duty. However, the best Way to make a good Servant, is for the Master to set him a good Example of Industry, and be careful and watchful to oversee and regard, that every one about him is diligent in their respective Office, and reward those who are deserving, and punish the negligent. The King of *Persia* once spoke much to the Purpose in a Case of this Nature. When he was riding upon a fine Horse, one of the Company ask'd him what made his Horse so fat; his Reply was, The Eye of his Master; and we have many beside, good *Socrates*, who think that every Thing whatever is improved by the same Regard of the Master. But, good *Ischomachus*, said *Socrates*, when you have train'd up your Steward to be diligent, and to observe your Directions, do you esteem him thoroughly qualified to be your Steward or Bayliff, or has he then any thing else to be instructed in? Then, answer'd *Ischomachus*, there is yet more which is necessary for him to understand; for he must learn the  
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Particulars of his Business, to know when and how he must dispose of every Thing; for without the Knowledge of these Particulars, a Steward is an insignificant Person, he is like a Physician who has the Care of a Patient, and is up early and late to attend him, and at last knows nothing of his Distemper. But when he has learnt all this, good *Ischomachus*, said *Socrates*, is he then perfectly qualified to be your Steward, or Director of your Farm? There is still more required of him, reply'd *Ischomachus*, for he must learn to rule, as well as direct the Workmen. And is it possible, said *Socrates*, that you can teach a Man to govern, or know the great Science of Command? I think, said *Ischomachus*, there is no Difficulty in it, tho' perhaps the Reasons I may give for it are ridiculous. An Affair of this Consequence, said *Socrates*, is no laughing Matter; for the Man who can instruct others how to govern, must himself be a Person of great Wisdom, and deserve the highest Character; for he, who can teach Men how to rule, may teach them how to become Masters; and he who can raise them to that Dignity, may teach them those princely Virtues, which will make them worthy the

Command of Kingdoms. Good *Socrates*, answer'd *Ischomachus*, let us look into the Fields among the Beasts for an Example of the Facility of learning to govern; those Creatures who are resty and stubborn are beaten into Obedience, while, on the other hand, those who obey our Directions are treated handsomly and rewarded. Colts, when they are under the Management of the Breaker or Jockey, are caress'd when they take their Lessons kindly, but when they are resty or disobedient, they receive the Correction of the Lash, and by these Means they are brought to make good Horses. If we breed Spaniels we treat them in the same Manner, to learn them to hunt, to take the Water, to fetch and carry, and be watchful; but as for Men, we may persuade them, and bring them to Obedience, by setting before them Rewards and Punishments, and teaching them that it will be for their Advantage to obey; but as for Bondmen, or those of the lowest Rank, they may be brought to Obedience another Way; provide well for their Bellies and they will do any thing; while those, who have noble Spirits, are best encouraged by Praise, for Praise is no less welcome to them, than Meat



Meat and Drink is to those of the meaner Sort. And when I have instructed my Steward to govern by my Example; I add this as an Instruction to him, that in the bestowing of Cloaths or Apparel among my Workmen, he should always give the best to those among them who are most diligent in their Business; for industrious Men ought always to have better Dress, and have the Preheminence in all Things, before the lazy and negligent; for I am of Opinion there is nothing more irksome to industrious Servants, than to see those who are negligent in their Business promoted or encouraged, while they themselves are neglected and overlook'd. It discourages them from minding their Business for the future; therefore I always take Care to keep that Difference among my Servants. And when I observe that my Bayliff shews the same Regard for those Servants under his Care, I praise him for it; but when I perceive he has preferred any one unworthily, by means of Flattery or some such Deceit, I never suffer his Award to pass, but blame him and reprimand him. Then, said *Socrates*, tell me, good *Ischomachus*, when you have thus taught your Steward to rule, and discipline the

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Workmen and Servants under his Care, is he then compleatly qualify'd for your Service, or is there any thing else that you are to instruct him in? To this *Ischomachus* reply'd, There is yet a very material Point which concerns the Business and Character of a good Steward; and that is, Honesty; for if after he has received all my former Instructions, he gives his Mind to pilfer, and clandestinely to make away with my Goods, his Diligence in overseeing the Management of my Lands will be but of little Profit to me, or it may be I may happen to be out of Pocket by his Service, so that I had much better be without the Industry of such a Man. But, good *Ischomachus*, I pray you tell me, said *Socrates*, Are you capable of teaching Men Justice and Honesty? Yes, reply'd *Ischomachus*; but I find that it is not every one I teach or instruct in these Ways of Truth and Equity, who follow my Instructions; but that I may yet make my Servants follow the Rules of Justice which I teach them, I use those Laws of *Draco* and *Solon*, which say, that little Pilferers must be punish'd, but the great Robbers must be imprison'd and put to Death. Whereby it appears, that those, who enrich themselves by indirect Methods,

Methods, and amass to themselves Fortunes by thievish Practices, those Goods shall not be profitable to them. And to these Laws I likewise add some of the *Persian* Laws, for those of *Draco* and *Solon* only inflict Punishments on those who do amiss, but those of the King of *Persia* do not only punish those who do Wrong, but reward those who do right. There are some Men, who out of Covetousness care not what they do, nor what indiscreet Means they take, so that they gather Riches together; seeing that others can amass great Fortunes in an honest Way, believing that so long as Riches may be got by honest Men, every one who is rich shall be accounted an honest Man, but these have never any Pleasure or good Advantage in their ill-got Goods; or it is very rarely that they preserve them; but those, who get their Riches by Industry and Honesty, are always prosperous, and have Pleasure in what they have got, especially, because they have wrong'd no Man. If among my People I discover any such who have that covetous and deceitful Temper, and do not receive Benefit by my Instructions, I discharge them out of my Service. And, on the other hand, those who make Honesty their Rule and Study, behave

behave themselves as true and faithful Servants, without having so much Regard to Profit as Honour and Praise from me; if they are Bondmen I give them their Liberty, and do not only promote them and advance their Fortunes, but take every Opportunity of recommending them to the World as good and honest Men; for I judge, that the Man may be esteem'd good and honest, who upon the Principle of Virtue will employ himself for his Master's Interest, and will not scruple going through a little Difficulty for his Master's Service, when there is Occasion, without a Design of making his Advantage of him by deceitful or indiscreet Means; such a Man, when I have once gain'd his Esteem and Affection, by instructing him in the Science of making a good Advantage of the Work he is employ'd in, and have sufficiently instructed him to rule; I am persuaded he will transact every Thing for his Master's Advantage, as well as if the Master was continually to be present: And with these Qualifications I think a Man sufficiently capable of the Business of a Steward, and worthy of being employ'd in that Office. But, methinks, said *Socrates*, the principal Part of a Steward's Business you have



have not yet explain'd. What is that, good *Socrates*? said *Ischomachus*. I remember, said *Socrates*, in your Discourse you said, that before all Things a Steward ought to know every Particular of his Business, and how to order every Thing for his Master's Profit; for without that, you observ'd that Diligence would be of little Use. Then, I suppose, good *Socrates*, answered *Ischomachus*, you would have me instruct you in the Science of Husbandry. That is my Desire, said *Socrates*, for the Science of Husbandry is extremely profitable to those who understand it; but it brings the greatest Trouble and Misery upon those Farmers who undertake it without Knowledge. I shall first of all, good *Socrates*, said *Ischomachus*, acquaint you that Husbandry is an honourable Science, and the most pleasant and profitable of any other; it is favoured by the Gods, and beloved by Mankind, and may be learn'd with Ease: Husbandry therefore is becoming a Gentleman; for if we were to take a View of all Creatures upon Earth, those only are esteem'd, and worthy our Regard, which are docible enough to become profitable to us; while the others, which are wild and fierce in their Nature, and are not capable

pable of becoming useful to us, are rejected. If I remember right, said *Socrates*, you have already instructed me, that a Steward or Deputy should first love you, then be diligent; in the next Place, he should be able to rule, and then be honest; but I am impatient to hear how he must behave himself in the Practice of Husbandry, with regard to the Works, when and how they are to be done; but hitherto you have not explain'd those Particulars, but pass'd them over as if you imagin'd I knew as much of the Affair as your self, or understood the Business. For my part I am in the same State, with regard to Husbandry, that a Man would be who does not understand Letters, and you were to shew him a Writing; he will be never the better for seeing that Writing, unless he knew the Use of the Letters that compos'd it. So I imagine, that it is not enough to be diligent in the Science of Husbandry, but a Man must understand every Particular of it. This I suppose you are a Master of, but you have not yet acquainted me with the Matter. Therefore if I was now to set about the Business of Husbandry, I should be like a Quack in Physick, who went about visiting of sick People, and neither knew their Dis-

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stempers, or what Medicines were proper for them. Therefore, good *Ischomachus*, I desire you will learn me every particular Point of the Husbandry you practise. Good *Socrates*, reply'd *Ischomachus*, the Science of Husbandry is not like other Sciences, which require Length of Time to study them, or a great deal of Labour to compass them before a Man can get his Living by them; for Husbandry is easily learn'd, by observing the Workmen now and then, and by consulting those who understand it. By these Means you may instruct your Friends in it. Again, we may observe, that Men of other Sciences, which are Artificers, will always keep some Secret of their Business to themselves, but the Husbandmen are open and free in their Discoveries, that every one may learn from them. The Husbandman, who has the greatest Knowledge in planting of Trees, is proud of being observ'd, or that any Man takes notice of his Excellence in that Art. And the Sower is no less pleas'd to have any One stop to look upon him. And if you ask him about any Thing which has been well done in his Way, he will be free enough to inform you how it was done. And so, good *Socrates*

*crates*, we may see by this, that Husbandry teaches Men good Manners and good Nature. This, said *Socrates*, is a good Beginning; and now you have come thus far, I cannot leave you 'till you have given me every Particular relating to Husbandry; and especially I insist upon it, because you say it is a Science so easy to learn. You will therefore have the less Trouble to instruct me, and it will be the greater Shame to me, if I do not learn it by your Instructions, particularly since it is so profitable a Science. I am very willing to answer your Desire, said *Ischomachus*, and instruct you in every Point of Husbandry. The principal Part, which Men dispute about, is the Soil; on this Account all the Philosophers, who have busied themselves about it, have given us more Words than Truth; for they throw some occult Quality in the Way, which leaves us as we were before; and at the best tell us, that he, who designs to be an Husbandman, must first know the Nature of the Soil. It is not contrary to my Opinion, said *Socrates*, that one ought to know the Quality of the Soil; for those, who do not know what the Ground will bring forth, how can they appoint either Trees, Plants, or  
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Seeds for it, which are natural to its Intent, or are proper for it. Dear *Socrates*, said *Ischomachus*, this is easily discovered, by observing the Grounds of other People, where you may see the Diversities of Plants growing on them, and, by a little Observance that Way, you will learn what they will produce, and what are contrary to their Nature; and when a Man has once made his due Observation of this, he will see that it will be unprofitable to resist Nature or the Will of Providence. For when a Man plants or sows those Things which he accounts necessary for his Use, and the Soil does not delight in the Nourishment or Production of them, or has not a Will to bring them forth, his Expence and Trouble is to no purpose. But if he cannot discover the Nature of the Grounds next about him, which either thro' Idleness, or any other Cause, have been mismanaged or neglected, let him consult other Lands remoter from him; and if even they happen not to be cultivated, he may learn by the Weeds that grow upon them, what they will produce; for those Plants, which grow wild, shew best the Inclination and Disposition of the Soil; so that Husbandmen may even learn their

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Business by observing what the Ground will produce of it self. Then, reply'd *Socrates*, I perceive that a Man need not abstain from Husbandry purely because he does not know how to describe the Nature of a Soil; for, I remember, I have seen Fishermen who have employ'd themselves continually upon the Sea, without enquiring what the Water is, or its Principles, but pass over it, and when they find any Thing to their Advantage they take it, and leave the rest. The same, I suppose, is the Design of Husbandmen; when they look upon Soils, it is to observe what they bring forth that is valuable, and what they will not. In what Point of Husbandry would you have me begin, said *Ischomachus*, dear *Socrates*, for you talk like an Adept in that Science? your Reasoning is good, and must proceed from Understanding. All that I mean by my Reasoning with you, reply'd *Socrates*, is to know how I shall till the Ground, so as to reap the most profitable Crops of Corn, or other Fruits, from it; for it is becoming a Philosopher to enquire into those Things which are pleasant and profitable. I suppose, said *Ischomachus*, you already understand that the stirring or breaking of the Ground,

Ground, which one may call Fallowing, is of great Advantage. This, answer'd *Socrates*, I believe. And suppose we were to fallow or plow the Ground in Winter, said *Ischomachus*? That I don't approve of, said *Socrates*, for the Earth is then too wet, in my Opinion. And what do you think if we were to turn it up in the Summer, said *Ischomachus*? Then, I doubt, said *Socrates*, it would be too dry and hard for the Plough. Then let us plough, said *Ischomachus*, in the Spring. I think you are much in the right, said *Socrates*, for then the Ground is most free and ready to open it self to the Plow, and also is most ready to distribute its Virtue. It is not only so, answer'd *Ischomachus*, but then whatever Weeds are upon the Ground, being turn'd into the Earth, enrich the Soil as much as Dung. And again, these Plants are not grown to such a Point of Maturity or Perfection that their Seeds are ripe, and therefore cannot fill the Ground with Weeds; and besides, I suppose, you know that both the fallowing and tilling of Ground is always the better, as the Ground has the fewer Weeds in it; for besides the Hindrance the Weeds may give to Corn, or other profitable Herbs, they prevent the Ground from receiving the Benefit

of the Sun and free Air. This I agree to, said *Socrates*. Then, reply'd *Ischomachus*, do not you think that often stirring the Ground in Summer, will be the best Way for it to enrich it self by the Air and Sun, as well as to destroy the Weeds? I am very sensible, said *Socrates*, that Weeds will wither and dry quickly in the Summer, and the Ground can never receive more Benefit from the Sun, than if it is stirr'd with the Plow, or fallow'd in the Heat of Summer; and if a Man dig his Ground in Summer, he will have the same Advantage in destroying of Weeds, which will then soon die, or else, by turning them in before they seed, they will enrich the Ground; and by the turning up of the Earth at that Season, the Sourness and Rawness of that, which is turn'd up, will be corrected by the Sun. So I find, said *Ischomachus*, that we are Both of one Opinion, concerning the stirring and fallowing of the Ground. It is true, said *Socrates*; but to proceed to sowing, do you allow that the old Opinion, which is agreed to and follow'd by the present Operators in Husbandry, concerning the Season of putting the Seed into the Ground is agreeable to Reason, or are you of another Opinion?  
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To this *Ischomachus* reply'd, When Summer is once past, and *September* is upon us, all Men then wait the Pleasure of the Gods to send Rain to moisten the Ground and prepare it for the Seed; and, as soon as the Rains fall, then every one imploy himself in sowing, as the Gods seem to direct. Then, said *Socrates*, it seems that all Men in the World have determin'd, by one Assent, that it is not convenient to sow when the Ground is dry; and those who act against this Rule of Nature are Sufferers by it, as if they had offended the Gods, by practising against their Laws.

We agree likewise in this, said *Ischomachus*. Then *Socrates* reply'd, I perceive that Mankind consent to the Order of Nature, which is the Will of the Gods; as for Example, every one thinks it convenient to wear furr'd Gowns and warm Cloaths in the Winter, and then also to make a good Fire, if he can get Wood. But there are many, said *Ischomachus*, who vary in their Opinions concerning the Time of sowing; some will sow sooner, others later. There is good Reason for that, reply'd *Socrates*, for the Gods do not always give us the same kind of Weather one Year as another. Therefore it is some-

times best to sow early, and at other Times it is better to sow late. I allow what you say, said *Ischomachus*; but whether is it best to sow much Seed, or little? I am of Opinion, answered *Socrates*, that it is best to allow Seed enough, and distribute it truly and equally upon the Ground; but one may sow the Seed too thick, as well as employ too small a Quantity of it. I agree with you, said *Ischomachus*, in this Point. I imagine, said *Socrates*, there is a great Art in sowing. It is surely so, reply'd *Ischomachus*, for there are many Sorts of Grain, and all of them must be cast upon the Ground by a Man's Hand. I have seen that, said *Socrates*. But some Men, reply'd *Ischomachus*, can cast it even, and distribute it equally upon the Ground, and others can not. Then, I suppose, said *Socrates*, that the Skill in sowing the Seeds depends upon the frequent Practice and Exercise of the Hand; as those who play upon the Harp, or other Instruments of Musick, must keep their Hands continually in Practice, that their Fingers may readily follow their Mind. You reason well, said *Ischomachus*; but suppose the Ground is light and open, or suppose it is stiff and heavy? What would you have me under-

understand by that, said *Socrates*, do you not take the lighter Ground to be the weakest, and the heavy Ground to be the strongest? I am of that Opinion, said *Ischomachus*. I would then fain know of you, said *Socrates*, whether you would allow the same Quantity of Seed to one kind of Ground as you would to another, or whether you make any Difference? You know, good *Socrates*, said *Ischomachus*, that it is as natural to put the most Water to the strongest Wines, and the stronger a Man is the greater Burden he may carry; so some Men are nourish'd with a very spare Dyet, while others require a greater Share of Nourishment; the same ought to be consider'd in our present Case. Will not the Ground, said *Socrates*, grow more strong by the more Use, as Horses and Mules are thought to do? This I take as a Jest, said *Ischomachus*; but what I think necessary to acquaint you of, is that you sow your Grain when the Ground is moist, and has the best Advantage of the Air; and when the Corn is come up, and is high in the Blade, if you then turn it into the Ground with a Plow, it will greatly enrich the Land, and give it as much Strength as a good Dunging would do;

and we must also remark, that if we continue to sow for a long Space the same Sort of Grain upon any Ground, but upon that especially which is weak or overcharged with Seed, it will impoverish the Ground, and wear it out of Heart. We may compare this to a Sow who suckles many Pigs, and sustains them 'till they grow large; the more Pigs she suckles, the more will she be weaken'd. You intimate by this, said *Socrates*, that one ought to sow the smaller Quantity of Grain upon the weakest Soil. It is true, reply'd *Ischomachus*, and is what we have partly agreed on before, That to over-burden Ground with Seeds or Corn, is the ready Way to weaken it. But for what Reason, good *Ischomachus*, do you make Ditches or Thorows in the Corn Fields? You know very well, reply'd *Ischomachus*, the Winter is subject to wet Weather. What mean you by that, said *Socrates*? When the Rains fall in great Quantity, reply'd *Ischomachus*, the Wet is apt to do great Damage to Corn; for sometimes our Corn-Fields are incommoded with Waters, and the Corn, in some of its Parts, smother'd with Mud; and beside, the Roots of the Corn in other Places will be wash'd bare;



bare; the Waters also carry the Seeds of Weeds to the lower Parts of the Ground, and by that Means fill the Corn with Weeds. I presume, said *Socrates*, what you say is agreeable to Reason. And do you think, said *Ischomachus*, that Corn which is subject to these Inconveniencies ought not to be assisted? Undoubtedly, answer'd *Socrates*. Then what shall we do, said *Ischomachus*, to prevent the Waters from covering the Corn with Mud? I find then, said *Socrates*, it is proper to ease the Ground from Wet to secure the Corn. But, said *Ischomachus*, if the Roots of the Corn should be laid bare, and the Earth about them worn away. Then, I suppose, continued He, the best Way to remedy that, is to find some Means of covering the Roots with Earth, that they may be well nourish'd. But if the Weeds, which may come up by this Management, reply'd *Socrates*, should suck up, or destroy the Nourishment which the Corn ought to receive, like the Drone-Bees in an Hive, who are of no Value in themselves, and yet live upon the Industry of the Working Bees, and destroy the Provisions which they have laid up to be manufactured into Wax and Honey. The Weeds, reply'd  
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*Socrates*, should then be pluck'd up, as the Drones in a Hive are killed and discharged from it. Do you think then, said *Ischomachus*, that Water-thorows, or Trenches in the Ground to draw off the Water, are not good to save Corn? I see now the Use of Similies, said *Socrates*, for there is nothing can instruct me so much as Similies, for by them you have learnt me to know the Disadvantage of Weeds among Corn, as well as instructed me that Drones are not always advantageous to Bees. But now I desire of you, dear *Ischomachus*, to tell me what is the Business of Harvest. This, reply'd *Ischomachus*, I shall be ready to do, if you are not already as wise as myself. I suppose, continued He, you have heard that Corn must be reap'd? Certainly, said *Socrates*. But I am impatient 'till you proceed to inform me what are your Sentiments in the Affair of reaping, or getting in the Harvest. Which do you think, good *Socrates*, we ought to do? To stand to reap with the Wind, or to reap against it? I suppose, said *Socrates*, it would be improper to reap against the Wind, for it would increase the Labour, it would hurt the Eyes, and be likewise more difficult to the Hands; for we sometimes meet with

Corn that is laid or beat down by the Wind. And then, reply'd *Ischomachus*, how will you cut it? will you cut the Tops only? or cut it close to the Ground? If the Straw is short, reply'd *Socrates*, I would cut it near the Ground for the Advantage of the Straw; but if the Straw is very long, then I would rather cut it about the Middle, for two Reasons. In the first Place, because the Corn will be separated more easily from the Straw: and in the next Place, the remaining Straw, if it is burnt, will enrich the Ground very much; or if it is afterwards cut and mix'd with Dung, it will encrease it. Good *Socrates*, your Discourse, said *Ischomachus*, shews me plainly, that you understand reaping as well as I do. As you agree with me, said *Socrates*, in what I say concerning reaping, I suppose I am right in my Argument; but let me now see if I understand how to separate the Corn from the Straw. You know, undoubtedly, said *Ischomachus*, that Horses do that Work. I am sensible, said *Socrates*, that it is not only Horses that separate Corn from the Straw, by treading upon it, but Asses and Oxen also are used on the same Occasion. But how do you think, good *Socrates*, said *Ischomachus*,  
that

that Horses, or the other Creatures you speak of, can so equally tread the Corn as to get it all clear of the Straw? (\*) The Men who have the Care of this Work, said *Socrates*, take Care to stir the Corn as they see Occasion, that it may be all equally separated from the Straw, flinging into the Way of the Cattle's Feet such Corn as they observe to lie still in the Straw. I perceive, said *Ischomachus*, that you understand this Part of Husbandry as well as my self. In the next Place, said *Socrates*, let us examine how we ought to clean Corn from the Husk or Chaff. I suppose, said *Ischomachus*, you know that if you begin to winnow your Corn on that Side of the winnowing Place which is next the Wind; the Chaff will be scatter'd all over the winnowing Floor. It must certainly be so, said *Socrates*. And it must also fall upon the Corn, said *Ischomachus*. This, said *Socrates*, is certain; but it is the Skill of a good Husbandman to winnow his Corn in such a Manner that the Chaff may fly from it, and be carried to its

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(\*) It was the Method among the Ancients to have the Corn trodden out by Cattle, for the Flayle is a Modern Invention.



proper Place. But when you have clean'd the Corn, said *Ischomachus*, as far as the Middle of the winnowing Place, will you rather let it remain there, or carry the clean Corn to another Place where you design to lodge it? When I have a sufficient Quantity of Corn clean, said *Socrates*, I would set That by; left in cleaning the rest, the Corn I have already clean'd, and lies scatter'd abroad upon the Floor, should partake of the Chaff from the Corn that is cleaning, and then I shall be obliged to do my Work twice over. I find, good *Socrates*, said *Ischomachus*, that you are sufficiently skill'd in the Management of Corn, even to the cleaning of it, for the Markets; and I am of Opinion, that you are well able to instruct, rather than to be instructed: In my Discourse with you on this Branch of Husbandry, I find, that I have yet some Remembrance of the Management of Corn. If there is no more in it than what we have mention'd, I knew as much of it many Years ago. And now I recollect that once I could play upon the Harp, and the Flute, could paint, and carve, and knew many other Sciences, and yet I never had a Master to teach me any of these Sciences, no more than I had one to  
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instruct me in this Branch of Husbandry: But I have seen Men work as well in the Sciences I speak of, as in Husbandry. You are satisfy'd, said *Ischomachus*, that Husbandry is a pleasant Science, and that it is easy to learn. I am perswaded, said *Socrates*, that I now understand, and have long since known the Business of sowing and reaping of Corn. But I was not certain in my Judgment, 'till I had the Opportunity of conversing with you about it: but I desire you to tell me, whether setting of Trees is any Part of Husbandry. Yes, reply'd *Ischomachus*. Then, said *Socrates*, tho' I know something relating to sowing and cleaning of Corn, yet I doubt I am ignorant in the Business of planting of Trees. I guess, said *Ischomachus*, you have as much Knowledge in the one as in the other. I must certainly be ignorant, said *Socrates*, in the Art of planting Trees, because I do not know what Sort of Earth a Tree should be planted in, nor what Depth, nor of what Size the Tree should be, nor yet when it is planted, what is the best Means to make it grow. I am ready to instruct you, said *Ischomachus*, in any Thing you are ignorant of. Have you observ'd, good *Socrates*, what Holes  
or

or Pits are commonly made to plant Trees in. I have observ'd that very often, said *Socrates*. Have you ever observ'd these deeper, said *Ischomachus*, than three Foot? No, reply'd *Socrates*, nor yet more than two Foot and an Half. And the Breadth of the Trench which is made for planting a Tree, did you ever observe that, said *Ischomachus*, for by such Enquiries you may guess at the Size of the Trees, which are fit to be transplanted. I never, said *Socrates*, saw any wider than two Foot and an Half. And have you ever seen any shallower than two Foot, said *Ischomachus*? I have not observ'd, said *Socrates*, any of those Trenches which are dug for planting Trees less than two Foot and an Half deep, for if the Trees were to be set shallow, the Summer Heats would soon make them wither, and scorch the Roots. Then, I suppose, said *Ischomachus*, that your Opinion is, that the Trenches or Holes, which are to be dug for planting of Trees, ought to be no deeper than two Foot and an Half, and just as much over. I guess, said *Socrates*, they should be so. But do you consider the Nature of the Ground, said *Ischomachus*, and make the proper Differences, which is dry, and which is wet? The Ground,

Ground, said *Socrates*, which lies about *Licabectus* I call dry Ground, and the Ground about *Phalericus* I call wet Ground, for that is a Marsh. I then desire to know, said *Ischomachus*, whether you would plant Trees deeper, or shallower, in wet, than in dry, Soil. My Opinion is, said *Socrates*, that in the dry Ground we ought to dig the Trenches the deeper, for in wet Ground we shall soon come to the Water, and I do not think it convenient to plant Trees deep in such wet Places. You argue very rightly, said *Ischomachus*; but do you know, good *Socrates*, continued He, when you have the Choice of these Grounds, which are those Trees which are most proper to plant in them? I think I do, said *Socrates*. And do you think, reply'd *Ischomachus*, that when you set a Tree to the best Advantage, it will be best to plant it in such Earth as has been made very fine by working, or in such as has not been made loose and open by Culture? It is my Opinion, said *Socrates*, that a Tree planted in well-loosened Earth, will prosper much better than in That which has been uncultivated. Do you allow, then, said *Ischomachus*, that the Earth ought to be fine and prepared on this Occa-



Occasion? I guess it should be so, said *Socrates*. But concerning the Branch or Cutting of a Vine, when you plant it, continued *Ischomachus*, will it grow better if you set it upright in the Ground, or lay it along in the Earth? (\*) Certainly, said *Socrates*, it will grow the stronger if we plant it, or lay it length-ways in the Ground; for the more Roots it gains, the greater Strength it will have in its Shoots. We are both of one Opinion, said *Ischomachus*. But when you plant one of these Cuttings or Branches of Vines, would you leave it with the Earth loose about it, or tread it hard over the Part of the Cutting which you bury? I am of Opinion, said *Socrates*, that it is best to tread down the Earth very close about it, for else the Ground would lie so hollow all round, that the Air and Moisture would come unequally to it, and rot and spoil the Roots; or else the Sun's Heat would too soon reach it, and prove of as bad Consequence. So far we are of one Opinion, said *Ischomachus*. And must

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(\*) The laying the Cuttings of Vines length-ways in the Ground is the *French* Way now practised; for they strike Root at every Joint, and the more Joints they have the more Roots they get, and the stronger Shoots they make.

I plant or raise a Fig-Tree, answer'd *Socrates*, as I do the Vines? I suppose so, said *Ischomachus*; for he who is Master of the Art of raising Vines, may as well raise Figs, or most Sorts of Trees. But is there not, reply'd *Socrates*, something particular in the propagating of Olive-trees? You may observe that, said *Ischomachus*, on every high-way Side, when we set a large Truncheon of an Olive-tree, we dig deep Holes, and plant them very deep in the Ground, covering the Top of the Truncheon with Clay, and yet we do not find that any other Trees or Plants are cover'd in this Manner. I know this, reply'd *Socrates*, for I have often seen it. Surely then, answer'd *Ischomachus*, when you have seen an Experiment, you must remember it; and especially in this common Case you know that it is not sufficient to put Clay over the large Top of the Olive-truncheon, but also to cover the Clay close with a Shell. (\*)

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(\*) In the Modern Practice we find it necessary to keep out the Air and Rain from those large Incisions, or Places which have suffer'd Amputation, by a soft Wax, or such vegetable Mummies, as I have taught *Mr. Whitmill* to make and sell. The Shell over the Clay is, I suppose, put there to keep out the wet and ill Weather.

All that you have said, relating to this, I likewise know perfectly, said *Socrates*; but when we began to discourse whether I understood the Planting of Trees, I was not satisfy'd whether I was sure of the right Method: and when you came to Particulars I gave you my Opinion freely, and it happen'd to agree with you, who of all Men upon the Face of the Earth are esteem'd the most perfect Husbandman. I am happy, good *Ischomachus*, continued *Socrates*, in what you have taught me, which by degrees I brought you to do; you have learn'd me every Particular of Good Husbandry, and have led me, by your Instructions in those Things I did not understand, to those that I find I have some Knowledge in; and by your easy Way of Reasoning, I shall be capable of remembring every Thing you have laid before me. Do you believe, said *Ischomachus*, that if I was to discourse with you concerning the Goodness and Fineness of Silver and Gold, that you could answer as pertinently as you have done to the Affair of Husbandry; or if I was to ask you concerning Musick and Painting, do you think that you could reason about them so well as you have

done in Husbandry? I think so, said *Socrates*, for you have satisfy'd me that I am not ignorant in Husbandry, and yet I never had any Master to instruct me in it. You may remember, said *Ischomachus*, that in this Discourse I told you that Husbandry was easily learn'd by a little Observation and Conversation, for the Practice of it teaches us many Particulars, which no Master can ever teach us, or would ever have thought on. In the first Place, the Vine will, of its own accord, run up Trees if there are any near it. This natural Disposition in the Vine shews us, that we ought to sustain the Vine with Props. Again, we observe that it spreads its Leaves abroad the most at that Time of the Year when its Fruit is in its Growth; which shews us, that the Fruit, during its Growth, should be shaded from the too scorching Rays of the Sun. And again, we may observe, that about the Time when Grapes ripen, the Leaves shrink, and lay the Fruit more open to the Sun, that they may ripen the better; so it appears that Shade is necessary to help the Growth of Fruit, and a full Sun is natural to the good ripening of Fruit. And also when we see the Vine full of  
Clusters,



Clusters, we find some ripe, and others green; then let the ripe Clusters be gather'd, for otherwise they would spoil and rot, as it is in the Fruit of the Fig-tree; gather those which you perceive are compleatly ripe, lest they drop and are lost. It is surprising to me, said *Socrates*, that seeing Husbandry is so easy to learn, we find such a vast Difference among the Husbandmen: some we may observe to be very rich, while others have hardly Bread to eat. To this *Ischomachus* reply'd, It is not the Want of Knowledge which makes the poor Husbandman, for both the rich and the poor may have the same Knowledge in sowing or planting, or in the Virtue of the Soil, and what is best to plant upon it, and in the ordering of Vines; or that Ground is improved by fallowing and by manuring; but that which makes some Farmers poor and some rich, is because the first are negligent and lazy, and the latter are industrious and thrifty. The poor Farmers often lose the Profit of a Year by neglecting to make proper Provision either by fallowing, manuring, or sowing; nor has he any Wine thro' his Neglect in planting of Vines, or taking Care to prune and dress

those Vines he has already; such a Man has neither Oil, nor Figs, for he neglects the Care of his Tree. It is for these Causes, good *Socrates*, that you find one Farmer richer than another; for the Knowledge of Farming, or any thing else, is of no Service or Advantage, if it is not industriously practised. And so among Generals of Armies, it is likely, that they all understand their Business, but yet we perceive that some of them gain more Honour, and more Riches, than others. Their Case is like that of the Husbandmen, the Industrious are always Gainers, while the Negligent always come off Losers. If a General leads an Army thro' an Enemy's Country, and be discreet and careful, he will march his Forces in good Order, and be vigilant; so that upon any Occasion he is prepared for Battle; and yet there are some Generals who know these Things, and do not act with that Care, which ever brings them either Honour or Profit. All these are convinced that there is a Necessity of keeping Watches, and sending out Scouts to reconnoistre the Enemy, or observe their Motion; but yet some neglect this Business, and lose themselves by it. So likewise we all  
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know that manuring the Ground is necessary, but yet some are negligent and never employ themselves about it, tho' it may as well be done by turning of Cattle into it, as by other Means. Some Farmers use all their Industry to gather together all the Sorts of Manures they can find; and others, tho' they might as well enrich their Ground by the same Means, yet never set their Minds about it. The Rain falls in hollow Places, and remains there to the Injury of the Ground, and where this happens, it shews the Carelessness of the Farmer; the Weeds which rise on this Occasion are Witnesses of his Negligence; for the diligent Farmer always takes Care to lay his Ground in good Order, and to clear it of Weeds; and the very Weeds, he pulls up, reward him for that Work; for if he cast these Weeds into a Pit of Water, and let them rot there, they will produce as good Manure as Dung it self. For there are no Herbs or Plants which will rot by lying in Water, that will not make good Manure for Land; nor is there any Sort of Earth which will not make very rich Manure, by being laid a due Time in a standing Water, 'till it is fully impregnated with the

Virtue of the Water. (\*) We may yet remark further, that if the Ground be too wet to sow upon, or too surly or sour to plant in, there is still a Remedy for it; if it be wet, we may drain it by Ditches or Thorows; and if the Ground be stiff and sour, mix it with such Things as are light and dry, or of a contrary Nature to the Soil. We find some Husbandmen have regard to this, and some have no Thought of it, and throw away those Things which might prove to their Profit. But suppose we were to know nothing of Ground, or what it would bring forth, or can see neither Tree or Plant upon it; nor have the Opportunity of consulting, or learning, from some experienced Husbandman, the Worth of the Ground; may we not satisfy our selves at a very easy rate, by trying what it will bear or bring forth, in making a few Experiments upon it? is not this more easy than to experience what a Horse or a Man is? for in all that

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(\*) This is a Remark very well worthy our Observation, especially where Manures are scarce; as for the common Notion, that Weeds will breed Weeds, it is an Error, unless we suppose that Weeds have their Seeds ripe when we use them on this Occasion; and as for Earth being laid in Water for a Manure, it is much more beneficial to Lands than the cleaning of Ponds and Ditches.



we can discover by our Experiments upon Soils, we are sure of the Truth of what we see, there is no Deceit; there is no Diffimulation; therefore the Ground is the best Master or Director for the Husbandmen, in shewing him what Things are proper for it, and what are the contrary; and It gives us satisfactory Proofs, who among the Farmers are diligent and discerning, and who are not. For the Science of Husbandry is not like other Sciences, or Trades, or Callings, for in them the Artificers may excuse themselves, by saying they wanted Skill in what they wanted to undertake; but Husbandry, we know, is within the Compass of every Man's Knowledge; so that whenever we see that the Ground is tilled and sown, it will always produce something beneficial, and is the most pleasant of all others; and therefore I suppose it is that Husbandry, above all other Sciences, encourages Men to practise it; and besides, this is preferable to all others, because every Man, who has the least regard to himself, must surely know that no Man can live without Necessaries: And what does not this produce? We may therefore know, that those who will not learn such Sciences

Sciences as they might get their Living by, or do not fall into Husbandry, are either downright Fools, or else propose to get their Living by Robbery or by Begging. But we will suppose that some of the Husbandmen we speak of, are such as employ Deputies or Bailiffs to look over their Workmen, and the Overseers of some do right, and the greater Part do wrong. Those who do right will take Care to see their Work done in Season; but the Negligent Steward will not keep his Workmen to their Business; he will let them leave their Business when they think convenient, without regard to his Master's Profit. And to compare the diligent and careless Steward, there will be the Difference; that he who sets his People to work regularly, and keeps them employ'd, gains half as much more as the Man who is careless of his Labourers; it is like two Men who are sent out to travel fifty Miles, who are both equally strong and in Health; the Man who is the most industrious shall perform his Day's Journey to the utmost of his Power, and lose no Time; while the other stops at every Spring, at every Shade, and at every Refreshment he  
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can get, and loses so much in his Progress, that tho' they Both run and walk alike, the lazy and negligent Man makes two Days of the same Length, that the industrious Man makes in one Day; so in all Sorts of Works there is a great deal of Difference between the Man who sets himself heartily about his Business, and him who is careless and does not regard his Work; for when these last happen to weed or clean the Vines, at such an improper Season that the Weeds spring again, they rather spoil than mend their Vineyards, their absolute Neglect would have been more excusable. Such Errors as these are the Occasion why many Farmers are Sufferers. A Man who has a large Family, and is at great Expences for the Maintenance of his House, if he cannot get enough by his Rents and by his Husbandry to find him and his People with Necessaries, must certainly come to Poverty. But such as are diligent, and apply themselves to Husbandry, will as certainly increase their Substance, and may easily grow rich. I remember my Father had an excellent Rule which he advised me to follow; that if ever I bought any Land, I should by no means pur-

purchase that which had been already well improved, but should chuse such as had never been till'd; either thro' the Neglect of the Owner, or for Want of Capacity to do it; for he observ'd, that if I was to purchase improved Grounds I must pay an high Price for them, and then I could not propose to advance their Value, and must also lose the Pleasure of improving them my self, or seeing them thrive better by my Endeavours. It was my Father's Opinion, that both Land and Cattle, with good Management and Industry, would doubly improve and reward the Matter, and be no less pleasant than profitable to him. There is nothing which brings us a better Return for our Care and Labour, than such Ground as has lain a long Time without Culture; nor is there any thing so agreeable and pleasant, as to observe the good Use such Lands make of the Industry and Labour we bestow on them. Nothing rewards our Labours so much as these; and I assure you, continued *Ischomachus*, that I have often brought such Land, as had never produced any thing of Value, to bring such Crops as were twice as much worth as the Price I gave for the Ground:  
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This, I suppose, you will remember, and teach to those who fall into the Way of your Instructions. I may observe to you also, good *Socrates*, that my Father neither learnt this, nor any other Branch of Husbandry, from any one; his Genius led him to study the Reason of it, and even to assist in the working Part: for he delighted extreamly to see the Reward of his own Labour and Industry, and well knew that he could never expect so great a Return from cultivated and improved Grounds, as from uncultivated Lands, which he took in hand. I believe, good *Socrates*, that you have heard of my Father's Excellence in Husbandry above all the *Athenians*, and of his natural Bent of Fancy towards it. Then *Socrates* reply'd, Tell me, good *Ischomachus*, did your Father, when he had improved such Parcels of Land, keep them to himself, or sell them to good Advantage? Now and then, reply'd *Ischomachus*, he sold a Parcel of Land when he could receive a sufficient Advantage for his Improvements; and immediately bought fresh unimproved Land in the room of it, that he might enjoy the Pleasure of bringing it to his own Mind. By what I can understand,

stand, said *Socrates*, your Father was wise and diligent in the Science of Husbandry, and had no less Desire towards it, than the Corn-merchants have to find out where the best Wheat is to be had; not even scrupling to pass the roughest Seas, or run any other Hazard to gain their Intent; and when they have bought up as much Corn as they can purchase, they then immediately dispatch it to their own Houses; and reserve it in their Ware-houses 'till they see a good Opportunity of selling it. I suppose then they do not sell it without Consideration, or carelessly dispose of it at low Markets; but are first assured, where they may sell it at the dearest Price. You seem to banter, reply'd *Ischomachus*; but can we say the Mason is in the wrong who builds Houses and sells them, and perhaps has afterwards an Advantage in repairing or improving them? I am very well perswaded, said *Socrates*, from what you say, that your Opinion is, every Man ought to study that Thing chiefly which may redound the most to his Advantage, with the greatest Facility. For, in the Discourse we have had, you have insisted that Husbandry is the Science most easily learnt of any other, and

and particularly have given Proofs of its being the most profitable Study a Man can pursue: and what you have observed in your Discourse relating to it, has convinced me that Husbandry is as pleasant and profitable as you represent it. It is certain, as I have told you, reply'd *Ischomachus*, that Husbandry is a most delightful and beneficial Study, and it is as sure that it may be greatly advanced by the Application, Industry, and good Management of the Professors of it: we may compare it to a Galley upon the Sea, which is obliged to make its Way as far in a Day with Oars, as it should with Sails. We find that those Masters or Overseers of the Rowers, who keep them encouraged with good Words, and proper Rewards, gain so much upon the good Will of the Labourers under their Command, that they even out-do themselves, and perform almost as much Work as double the Number would do of such who are under the Discipline of careless or surly Masters; for where such evil Masters happen to rule over any Setts of People, they never have their Work done with a good Will, nor to the Purpose; but a generous Spirit in a Master creates a  
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free hearty Spirit in his Servants, which makes them work merrily and heartily, sweating and pressing upon one another who shall excel in his Business; so there are likewise some Captains who are of that ill Disposition towards their Soldiers, and use them with that vile Barbarity, that they can never gain their Will to perform any thing for their Service either in Peace or War; and in time of War especially, rather than assist, will expose their Captains to the utmost Danger. Nor can such Leaders ever bring the Men under their Commission to be ashamed of any Thing they do, even tho' they commit the worst Actions; for the unmerciful or careless Officer hardens the Soldiers, that they have neither a Regard for Right or Wrong: but there are other Captains who have Discretion and Prudence enough to manage their Soldiers with so much good Order, and gain so much upon their Affections, that if these were to have the Command of the same which we have been speaking of, would bring them to Duty, and to act as one Man in their Officers Defence and Service, in Time of Necessity; and instruct them to be ashamed of every Thing that is base  
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or dishonourable ; exciting them to Diligence, and to work with good Will in such Things as are becoming them to do, praising their Labours, and rewarding them on all Occasions. Such Rule and Management gains the Captain Victory and Honour, for it is not only the Business of the Soldier to learn to draw the Bow, or throw the Javelin, but to know how and when to obey the Word of Command ; and nothing will bring them sooner to this, than to gain their Love and Affection ; for the General or Captain who has good Sense enough to gain the good Esteem of the Men under his Command, may lead them through the greatest Dangers. It is therefore such Generals as have good Generosity and Discretion, who, in the Management of their Soldiers, commonly gain the Characters of valiant and expert Officers ; for tho' the Number of the Soldiers contribute to gain the Battle, yet without the commanding Officer gives them good Instructions, and gains their Love and Affection to him, they never act to the Purpose ; nor can their Captain gain any Reputation by them ; so that the great Name is rather gain'd by Wisdom and Prudence,

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than by Labour and Strength of Body; and it is no less to be observ'd in the Science of Husbandry, or other Sciences, that those Stewards, who have Discretion and Generosity enough to gain the good Will of the Men they employ, such will always find their Work well done, and encrease their Riches. But if a Master, or his Overseer, be careless, and at the same Time has the Power of rewarding and punishing those under his Direction, and when he views his Workmen does not make them sensible, either one way or other, of his Authority; whenever he comes, or goes, 'tis the same Thing to them; they work or play at their Discretion. Such a one is very little worth the Regard of any Man; but the Man who ought to be admired and valued is He, who, when he comes among his Servants, creates in them a pleasant Countenance, and makes them rejoice, every one running or striving in their Business to serve him, and using all Ways to get his Praise and Love. Such a Man as this is worthy the Rank of a King. A Master of any Science, as well as Husbandry, who has good Sense enough to bring his Family to such Affection toward him, and good Order,  
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he does not possess this by Learning only, but he must receive his good Nature and Wisdom from the Gods; he must be born with a generous Nature, which must proceed from the Gods; for I have never yet found the true Gift of Government, but it was attended with Generosity; where these excellent Qualities appear, all under that Direction are willing to obey, and especially if the Power of Rule be in the Hands of those who are endow'd with Virtue and Temperance; but where a Master exercises himself in Cruelty or acts in a tyrannical Way, against the good Will and Reason of Mankind, he can never hope for the least Ease or Comfort.

*F I N I S.*

Good Morning

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